

THE BREAD WE EAT



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1. INTRODUCTION

At the time I decided to write this article, the world has gone through two years of dealing with the corona virus. During these years, within the community known as the Household of Faith (HOF), either the number of Bible studies has increased, or, access to existing Bible studies have increased due to more online accessibility through Zoom and other online services. I like others have participated in an increased number of these studies. In so doing, I have also heard much too many new and old teachings that simply do not stand up under cross examination by the Word of ELOHIM (WOE), which is the book known to the world as the Bible.

One reason is that during the past several years, outside sources of some old as well as some new spiritual doctrines have come to light. A prime example of this is an old teaching and interpretation of the following verses.

- Lev 16:5 And **he shall take of the congregation of the children of Israel two kids of the goats for a sin offering**, and one ram for a burnt offering.
- Lev 16:8 And Aaron shall cast lots upon the two goats; one lot for YAHWEH, and the other lot for the scapegoat. Lev 16:9 And Aaron shall bring the goat upon which YAHWEH'S lot fell, and offer him *for* a sin offering. Lev 16:10 But **the goat, on which the lot fell to be the scapegoat, shall be presented alive before YAHWEH, to make an atonement with him, and to let him go for a scapegoat into the wilderness.**

Most members of the HOF should readily recognize these verses as part of the detailed instructions for the Old Covenant Day of Atonement given to Moses for the Children of Yisrael (COY) by the LORD ELOHIM (YAHWEH ELOHIM), who the members of the HOF should also know as the member of the omnipotent family of ELOHIM, who would eventually come in the flesh as the one the world calls Jesus HAMASHIACH (YAHSHUA HAMASHIAC).

It ultimately includes the selection of two goats for a sin offering (verse 5). In verse 8, lots were cast to select one goat for YAHWEH and the other for the scapegoat (translated from the Hebrew word azazel). The goat selected for YAHWEH was offered (killed) for a sin offering (verse 9).

The goat selected for the scapegoat was presented alive before YAHWEH to make an atonement with him and to be let go into the wilderness (verse 10).

Now, it is important to recognize that the HOF consists of individuals who have been “called-out” from certain worldly spiritual teachings that have been falsely cast upon the world, such as Sunday, Easter, and HAMASHIACHmas; days which cannot be found commanded by the WOE. These “called-out ones” are those who have accepted the commanded Feasts (Appointed Times) given to the COY by YAHWEH in the 23rd chapter of Leviticus. These include the weekly Sabbath, Passover, Feasts of Unleavened Bread and Weeks, the Memorial of the Blowing of Trumpets, the Day of Atonement, and the Appointed Time of Tabernacles (which includes the seven-day Feast of Tabernacles and the Eighth Day).

In modernity, there exists two primary factions within the HOF community. One is European led and teaches that the European ancestors of the United States, Great Britain and 10 other European nations are the true descendants of the COY. The other is led by the descendants of the pan-African slave trade that teach that they are the true descendants of the COY.

Those of the European led congregations generally fall under the banner of the Churches of ELOHIM (COG) movement and teach that the goat selected as the scapegoat in the Day of Atonement ceremony represents none other than Satan. Those of the Pan-African slave trade generally are called Hebrew Yisraelites and for the most part teach that this scapegoat represents YAHSHUA HAMASHIAC HIMSELF. There are a relative few within the COG movement that also accept the latter teaching.

Although I have fellowshipped with several of the COG congregations and continue to maintain close relationships with some of the members of these, I have come to identify myself as a Hebrew Yisraelite. And, while I do not accept certain teachings taught by some of these groups, based on my study of the WOE, I can find absolutely no justification for the teaching of the scapegoat representing Satan.

This brings me back to my above comments regarding learning of outside sources being used to validate teachings that cannot be found in the WOE.

Note the following scriptures regarding the scapegoat.

- Lev 16:21 And **Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:** Lev 16:22 And **the goat shall bear upon him all their iniquities unto a land not inhabited:** and he shall let go the goat in the wilderness.

A careful reading of these verses teaches us that this goat fulfills a two, or perhaps a three-part commission. There is confession over this goat of the sins of the COY. The sins of the COY are put upon the head of this goat. And finally, this goat bears all of the iniquities of the COY. So, **this goat involves the confession of sin, bearing of sins, and taking away of sins; no more, no less.** And as such we must ask ourselves. If we are led by the Spirit of Truth, can we truly picture Satan as satisfying all of parts of this great commission? If not, where did this teaching originate?

Well, during one of these Bible studies, one Brother, who also believes in the Satan teaching, stated that it was the Book of Enoch that teaches us about the azazel goat. The following is quoted from the Book of Enoch:

“Again the Lord said unto Raphael, bind Azazyel hand and foot; cast him into darkness; and opening the desert which is in Dudael, and cast him there.” “There shall he remain forever; cover his face, that he may not see the light. And in the great day of judgment let hm be cast into the fire.”

There is no mention of the goat or the Day of Atonement or of a goat that meets the smell test of the scapegoat. Many of the COG movement may be ignorant of this source because their leaders have concocted a doctrine that teaches that Satan is responsible for all sin and shall have our sins placed on his head. Some claim that Satan is an “instigator”; to which I say, so what?

Well, no such teaching exists in the WOE. The wilderness is not a desert. And we know that the WOE explicitly teaches us the following:

- 1Jn 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of YAHSHUA HAMASHIACH his SON cleanseth us from all sin. 1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1Jn 1:9 **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**
- Heb 9:28 So **HAMASHIACH was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.**
- Joh 1:29 The next day Yochanon seeth YAHSHUA coming unto him, and saith, Behold **the Lamb of ELOHIM, which taketh away the sin of the world.**

We confess our sins to YAHSHUA HAMASHIACH, and, HE shall bear our sins, and take away sin through HIS forgiveness of our sins (1 John 1:9). So then, why is this false teaching about Satan accepted?

Brothers and Sisters, I included this example only because it exists and misleads memberships. Some of the Hebrew Yisraelite leaders teach of an ever-burning hell in which heat-resistant worms shall eat on the new bodies given to the wicked forever. This too cannot be found in the WOE, and as such I reject it.

And yet, in participating in these Bible studies, I have tried to diligently listen to all of the presentations I have heard. And while I have disagreed with much of what has been taught, there was one bit of new information (at least to me) taught by a former pastor of one of the COG congregations, that based upon further research may revise something I have believed to be true for many years.

This new information concerns what we have been commanded to eat at possibly the most important Appointed Time given unto us by YAHWEH, the Passover. Under the Old covenant we read the following:

- Exo 12:8 And **they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.**

- Exo 12:11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is YAHWEH'S Passover.**

Again, members of the HOF should readily recognize that these are the commandments for the Old Covenant Passover, where the unblemished lamb was to be eaten with unleavened bread. To this end we are probably all in agreement. We probably were all in agreement with the following New Testament commandment.

- Mat 26:26 And as they were eating, **YAHSHUA took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.** Mat 26:27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Since beginning my personal journey of learning about and keeping all of YAHWEH's Appointed Times, once a year I like so many others have eaten unleavened bread and drank the wine during our New Covenant Passover services. Unleavened bread was commanded to be eaten by the COY, and we simply assumed that unleavened bread was also commanded to be eaten by the HOF.

This appeared to be totally justified because immediately following the Passover is the Feast of Unleavened Bread (FUB), during which we are commanded to both eat unleavened bread and put out all leaven for the next seven days. And as such, we were all on one accord with this; that is until I learned that the Greek word for bread in Mathew 26:26 is "artos", which is the word for leavened bread.

In the New Testament, the consistent Greek word for unleavened bread is "azumos", while the consistent Greek word for leavened bread is "artos". We also find it used in the following verses:

- Mat 4:3 And when the tempter came to him, he said, If thou be the Son of ELOHIM, **command that these stones be made bread.** Mat 4:4 But he answered and said, It is written, **Man shall not live by bread alone,** but by every word that proceedeth out of the mouth of ELOHIM.

- Mat 6:11 Give us this day **our daily bread**.
- Mat 16:11 How is it that ye do not understand **that I spake it not to you concerning bread**, that ye should **beware of the leaven of the Pharisees and of the Sadducees**?

As we read these verses, it is probably easy to accept that these instances are representative of the typical leavened bread we all tend to eat on a regular basis. But what about the following verses?

- Joh 6:32 Then YAHSHUA said unto them, Verily, verily, I say unto you, **Moses gave you not that bread from heaven**; but **my Father giveth you the true bread from heaven**. Joh 6:33 For **the bread of ELOHIM is he which cometh down from heaven**, and giveth life unto the world.

Here, YAHSHUA states plainly that HIS FATHER gives us the true bread from heaven, “which is HE which cometh down from heaven”. In these instances, just like Mathew 4:3, 6:11 and 16:11, the Greek word translated bread here is “artos”, and not “azumos”. Why didn’t ELOHIM use the word “azumos”, if HE meant for this teaching to represent a form of unleavened bread? And again, we have the following verses which we know confirm what YAHSHUA commanded for each member of the HOF to eat during the New Covenant Passover.

- Mar 14:22 And as they did eat, **YAHSHUA took bread**, and blessed, and brake *it*, and gave to them, and said, Take, eat: **this is my body**.
- Luk 22:19 And **he took bread**, and gave thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me**.
- 1Co 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord **YAHSHUA the same night in which he was betrayed took bread**: 1Co 11:24 And when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me**.

In fact, in each of these instances of the word bread is “artos”, which represents leavened, rather than unleavened bread. To confirm my understanding of this Greek word, I did what we all typically do; I Googled it. And, while I do not submit this as the most thorough form of research, it does provide a basis for current understanding and for further research. Note the following:

Etymology[[edit](#)]

Borrowed from [Ancient Greek](#) ἄρτος (*ártos*, “leavened loaf”), probably from [Mycenaean Greek](#) 𐀀𐀃 (a-to), from the compound word 𐀀𐀃𐀆𐀃𐀆 (a-to-po-go, “bakers”). Compare [Greek](#) ἄρτοποιός (*artopoiós*, “baker”).

Noun[[edit](#)]

artos (*plural* [artoi](#))

1. ([Eastern Orthodoxy](#)) a loaf of [leavened bread](#) that is blessed during services in the [Eastern Orthodox](#) and [Byzantine Rite](#) Catholic churches.

There is truly a clear difference in the Greek words for unleavened and leavened bread. And, it appears to be consistent amongst all of the writers that the bread YAHSHUA gave to HIS disciples on the day HE became our PASSOVER was “artos”, leavened, not unleavened.

If you are thinking as I thought when I first heard this, if true, we have truly been ignorant of the thoughts of YAHSHUA and HIS FATHER about what is being portrayed to us by both the Old and New Covenant Passovers. Why? We know the following taught to us by the Apostle Paul.

- 1Co 5:7 **Purge out therefore the old leaven**, that ye may be a new lump, as ye are unleavened. For even **HAMASHIACH our Passover is sacrificed for us**:

The Apostle Paul clearly teaches here that leaven is sin that should be purged, and that YAHSHUA is our PASSOVER. Well, like many of my writings, sometimes while studying something else, I realize an update is necessary because of an error on my part, or simply new information that requires an update. The word “leaven” in this verse is not “artos”. It is the Greek word “zume”. The Greek word for “unleavened” is “azumos”. We shall discuss this more fully later.

We earlier read in John (Yochanon) 1:29 that YAHSHUA is the LAMB of ELOHIM. Yochanon repeated this a little later.

- Joh 1:36 And looking upon YAHSHUA as he walked, he saith, Behold the Lamb of ELOHIM!

In addition to being our PASSOVER, YAHSHUA is/was the LAMB of ELOHIM, of whom Yochanon the Baptist proclaimed “taketh away the sins of the world”.

It is largely based on these scriptures that we have accepted and believed that if YAHSHUA is/was the LAMB of ELOHIM, our PASSOVER, then what was commanded to the COY through Moses was a metaphor for YAHSHUA, and as such, the commandment to eat unleavened bread while we drink the wine at the New Covenant Passover seemed more than appropriate.

Where did we go wrong? Did we in fact go wrong? The evidence appears to be consistent in that YAHSHUA actually gave HIS disciples bread that was leavened. However, it is also clear that as YAHWEH, YAHSHUA commanded that unleavened bread be eaten with the Passover lamb by the COY.

Thus, as we begin seeking the answers in the WOE, we must go back to the beginning to allow the Spirit of Truth (SOT) to guide us unto whatever ELOHIM desires for us to see.

2. UNLEAVENED BREAD AND YAHWEH'S PASSOVER

In the Old Testament we find four Hebrew words that are translated as either bread and/or leaven. The Hebrew word typically translated as bread is “lehem” or “lechem”, first presented as follows:

- Gen 3:19 **In the sweat of thy face shalt thou eat bread**, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

From the very beginning of mankind's creation, it is obvious that YAHWEH ELOHIM is establishing this constant relationship between man and bread. This is consistent throughout the Old Testament. As we read through all of the instances of this Hebrew word, it is easy to reason that this is consistent with the bread most often eaten, which would seem to be leavened.

The Hebrew word typically translated unleavened bread is “massa”, pronounced “matstsah”, first presented as follows:

- Gen 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, **and did bake unleavened bread**, and they did eat.

This too is consistent throughout the Old Testament. We shall expound upon this word a little later. But first I want to show the two Hebrew words that are translated as leavened bread in the WOE. Both are presented as follows:

- Exo 12:15 Seven days shall ye eat unleavened bread; **even the first day ye shall put away leaven out of your houses**: for **whosoever eateth leavened bread** from the first day until the seventh day, that soul shall be cut off from Israel.

The leaven here commanded to be put away on the first of these seven days is “sehore”. The leavened bread that is prohibited is the Hebrew word “chamets”. The Hebrew word “sehore” is found five times in the Old Testament. It is translated as leaven four times and leavened bread once. The Hebrew word “chamets” is translated seven times as leaven and four times as leavened bread.

The context of each instance of these two words should allow for an accurate rendering, if we allow ourselves to be led by the SOT.

However, before we get into the unleavened bread commanded to be eaten with YAHWEH's Passover, we must also remain faithful to all that the WOE presents to us. While the Hebrew word "lechem" is clearly generally presented as a daily form of bread, there is evidence that it may not always have been leavened, as noted in the following verse.

- Deu 16:3 **Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction;** for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

Here again no leavened bread ("chamets") was to be eaten with YAHWEH's Passover, and seven days "massa" (unleavened bread) was to be eaten, which was also "the bread ("lechem") of affliction". As such, the unleavened bread commanded to be during the seven days of the Feast of Unleavened bread is also referred to as "lechem". Later we shall see that this is an important understanding.

With this background, based on my reading of the WOE, "massa" is the only Hebrew word explicitly and consistently translated unleavened bread in the Old Testament of the WOE. Every Passover in modernity those of us who honor the Passover commandment seek the bread we can eat at our Passover observances and note how much "matso" bread is available around that time of the year.

We read the first instance of this bread in Exodus 12:8 where the "massa" was commanded to be eaten with YAHWEH's Passover. We know by reading Exodus 12:11 earlier that this flesh was YAHWEH's Passover.

What did this mean to the COY? Were they aware of the purpose of this "massa" they were commanded to be eaten with the Passover on the 14th day of the first month of the year?

And perhaps better yet, what did YAHWEH teach the COY was the purpose of this "massa"?

This was commanded while the COY were still in Egypt, as YAHWEH was about to accomplish the final plague in Egypt; the killing of the first born in every home that did not display the blood on the doorposts of YAHWEH's Passover. However, the first instance of "massa", which we also read earlier, began prior to YAHWEH calling the COY out of the land of Egypt.

- Gen 19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground; Gen 19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. Gen 19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and **he made them a feast, and did bake unleavened bread, and they did eat.**

Here we find the same two angels, who had spoken to Abraham about the destruction of Sodom and Gomorrah (Genesis 18), approaching Abraham's nephew Lot as they entered into Sodom. Initially these two angels desired to abide in the street all night, obviously so that they could discern whether or not ten righteous lived there. This was because YAHWEH promised Abraham that HE would not destroy the city if ten righteous lived there (Genesis 18:32).

We know that Sodom and Gomorrah were destroyed, as an example of the vengeance of eternal fire to come (Yude 1:7), which speaks to the level of wickedness that existed there. Now, this is the first explicit instance of the word unleavened bread ("massa") in the WOE. And while it may have no substance towards our ultimate goal, it is there for us to consider.

Thus, the history of this unleavened bread began before the COY were brought out from the land of Egypt where they had been in bondage for 400 years. We know that they were special to YAHWEH.

- Amo 3:1 Hear this word that YAHWEH hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, Amo 3:2 **You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.**

The Prophet Amos was led to make it plain YAHWEH's mindset towards the COY, as a nation. They were the only family/nation that YAHWEH knew, and would thus be punished for all their iniquities. Why, because they were taught what YAHWEH desired of them. Thus, they had no excuses. So, when we read the original commandments regarding the Passover, keep in mind these were commandments given to only one family/nation, the COY.

Although we read Exodus 12:8 and 11 earlier, in order to truly grasp what we need to understand, we must walk through all of the relevant scriptures. And here is where it truly began.

- Exo 12:1 And YAHWEH spake unto Moses and Aaron in the land of Egypt, saying, Exo 12:2 **This month shall be unto you the beginning of months: it shall be the first month of the year to you.** Exo 12:3 **Speak ye unto all the congregation of Israel,** saying, **In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:** Exo 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; **every man according to his eating shall make your count for the lamb.**

As we read through these commandments, let's keep in mind that everything is relevant to our understanding. The COY, as a nation, was to take a lamb for each father's house. These are the original Passover instructions/commandments "unto all the congregation of Yisrael". So, it is very important that we recognize and discern that this version of the Passover commandment was only "unto all the congregation of Yisrael". It was a nationalistic commandment in which "all the congregation of Yisrael" had to partake. This included everyone who lived in the houses of all of the fathers of the congregation of Yisrael.

The whole assembly of the congregation of Yisrael were to kill this lamb "in the evening" of the 14th day of the first month of the year. They then were to put the blood of the lambs on the doorposts of the houses "wherein they shall eat it".

- Exo 12:5 **Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:**

- Exo 12:6 And ye shall **keep it up until the fourteenth day of the same month**: and **the whole assembly of the congregation of Israel shall kill it in the evening**. This lamb was to be without blemish, either from sheep or goats, kept until the fourteenth day to be killed in that evening. Exo 12:7 And they shall **take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it**. Exo 12:8 And **they shall eat the flesh in that night, roast with fire, and unleavened bread**; *and* with bitter *herbs* they shall eat it.

The lamb had to be without blemish, a male of the first year, taken from either the sheep or the goats; a point sometimes ignored by some when we are discussing the goats of the Day of Atonement.

The blood of this lamb was placed on the doorposts of each father's house to protect those inside from YAHWEH's wrath, intended primarily for the Egyptians. However, each father's house amongst the COY that chose to be disobedient to YAHWEH's commandment would have suffered the same fate as the Egyptians.

Here is where we repeat the commandment to eat unleavened bread with the roasted lamb. The lamb was eaten that night, roasted with unleavened bread and with what the KJV translates as "bitter *herbs*". It is important to note that the word *herbs* here and in Numbers 9:11 is italicized; meaning it was added by the translators. I wonder why? The only other use of the Hebrew word, "meror", is found in Lamentations 3:15. Let's read it together.

- Lam 3:15 **He hath filled me with bitterness**, he hath made me drunken with wormwood.

Perhaps this is nothing, or maybe it is something. Here we read the same Hebrew word "meror" translated as bitterness, without the added word "herbs". This causes me to question where this teaching actually came from. We'll address this at another time.

The whole congregation thus ate this lamb with unleavened bread with bitterness.

And now, here is where we have all maintained some consistency in our beliefs.

Because it was clear that unleavened bread was commanded to be eaten with the lamb, it was carried over to the New Covenant. If a change was made, we must understand the purpose of the unleavened bread commanded to be eaten with the lamb, as compared to leavened bread commanded to be eaten with the wine commanded by YAHSHUA. Why was unleavened bread commanded by YAHWEH?

- Exo 12:9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. Exo 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. Exo 12:11 And **thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste:** it is YAHWEH's Passover.

The unblemished lamb of the first year, taken from either the sheep or the goats, was YAHWEH's Passover. It was killed on the 14th day of the first month during the evening and eaten at night with the entire congregation of Yisrael's loins girded with shoes on their feet and staffs in their hands, eaten in haste. They were to be ready to travel after the final plague hit Egypt. And before we look at another aspect of this unleavened bread, we must look at one other commandment relevant to YAHWEH's Passover.

In the 17th chapter of the Book of Genesis we read where Abraham was commanded to circumcise his household on the 8th day. It was a covenant, and was also a token of the first covenant which promised Abraham and his descendants' growth and the land of Canaan. When the COY came out from Egypt, the COY were reminded of that covenant and the need to make sure that the family/nation remained holy unto YAHWEH.

- Exo 12:41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of YAHWEH went out from the land of Egypt. Exo 12:42 It is a night to be much observed unto YAHWEH for bringing them out from the land of Egypt: this is that night of YAHWEH to be observed of all the children of Israel in their generations. Exo 12:43 And YAHWEH said unto Moses and Aaron, **This is the ordinance of the Passover: There shall no stranger eat thereof:**

On the night to be much observed unto YAHWEH, the night the COY went out from the land of Egypt, YAHWEH gave Moses another commandment; the ordinance of the Passover. Note this ordinance carefully.

- Exo 12:44 But **every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.** Exo 12:45 A foreigner and an hired servant shall not eat thereof. Exo 12:46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. Exo 12:47 **All the congregation of Israel shall keep it.** Exo 12:48 And **when a stranger shall sojourn with thee, and will keep the Passover to YAHWEH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.**

Since the days of the fathers of the COY (Abraham, Isaac and Yacob), the circumcision of all males eight years and older was a standard for the congregation of Yisrael. As the COY came out of the land of Egypt, verse 38 states that a mixed multitude went up also with them. As such, there became a need to amend the law of circumcision to include strangers and others who dwelt among the COY and desired to eat YAHWEH's Passover. And once these strangers became circumcised, they were allowed to "come near and keep" YAHWEH's Passover. Then, and only then, they were "as one that is born in the land". **They were now a part of the congregation of Yisrael.**

- Exo 12:49 **One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.** Exo 12:50 Thus did all the children of Israel; as YAHWEH commanded Moses and Aaron, so did they. Exo 12:51 And **it came to pass the selfsame day, that YAHWEH did bring the children of Israel out of the land of Egypt by their armies.**

This was the ordinance of the Passover. Circumcision was a prerequisite to eat YAHWEH's Passover. Why was this so important? And before we answer this question, we must revisit the commandment for circumcision so that our understanding is more complete as we continue to grow.

- Gen 17:1 And when Abram was ninety years old and nine, YAHWEH appeared to Abram, and said unto him, I *am* EL SHADDAI; **walk before me, and be thou perfect.** Gen 17:2 **And I will make my covenant between me and thee,** and **will multiply thee exceedingly.** Gen 17:3 And Abram fell on his face: and ELOHIM talked with him, saying,

Here YAHWEH proposes a covenant with Abram by which Abram is to walk before YAHWEH and be perfect. For this, YAHWEH would multiply Abram exceedingly

- Gen 17:4 As for me, behold, **my covenant is with thee,** and **thou shalt be a father of many nations.** Gen 17:5 **Neither shall thy name any more be called Abram, but thy name shall be Abraham;** for a father of many nations have I made thee. Gen 17:6 And **I will make thee exceeding fruitful,** and I will make nations of thee, and kings shall come out of thee. Gen 17:7 And **I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant,** to be a ELOHIM unto thee, and to thy seed after thee. Gen 17:8 **And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession;** and **I will be their ELOHIM.**

For walking before YAHWEH and being perfect, Abram was promised the following:

1. YAHWEH would multiply Abram exceedingly
2. Abram to become a father of many nations
3. A name change, from Abram to Abraham
4. Abraham to become exceedingly fruitful
5. Will make nations of Abraham
6. Kings shall come out of Abraham
7. YAHWEH will give unto Abraham and to his seed after him all of the land of Canaan, for an everlasting possession
8. YAHWEH would be their ELOHIM

This sums up the conditions of first covenant made with Abraham and his seed after him. Now, a token is added.

- Gen 17:9 And **ELOHIM said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.** Gen 17:10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; **Every man child among you shall be circumcised.** Gen 17:11 And ye shall circumcise the flesh of your foreskin; and **it shall be a token of the covenant betwixt me and you.** Gen 17:12 And **he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.** Gen 17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. Gen 17:14 And **the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people;** he hath broken my covenant.

For those of the HOF who can see it, these verses teach of two covenants. We read of the first in verses 4 thru 8. Now we read of another covenant, which is also a token of the first covenant (verse 11). The circumcision of the flesh is the token of the covenant between YAHWEH and Abraham.

We are taught in Acts 7:8 that circumcision is a covenant unto itself. It cannot be a covenant, which is also token of a covenant, and be the same covenant. Verse 13 makes it clear that circumcision was a covenant in the flesh of Abraham and his descendants. So, verses 9 thru 14 present the circumcision of the flesh as a separate token, as well as a token of the first covenant which ultimately promised the land of Canaan to Abraham and his descendants.

Of important note here was that this token and the first covenant were both made on a physical basis. All of the promises were of a physical nature; physical growth of offspring and physical land were promised.

So, when we read of the circumcision being linked to YAHWEH's Passover, we must also consider that it was possible that the commandments read there were also based upon physical promises made only to the COY.

The COY were promised the land of Canaan for an everlasting possession.

As we read through these scriptures the picture strongly emerges of one family of the earth, descendant from Abraham, being promised the land of Canaan for an everlasting possession, based on Abram's commitment to be perfect. And, physical circumcision became a token of this covenant, as well as a requirement for YAHWEH's Passover.

Let's briefly jump ahead and note what happened when the COY were actually about to enter into this land flowing with milk and honey.

- Jos 5:1 And it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that YAHWEH had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them anymore, because of the children of Israel. Jos 5:2 At that time **YAHWEH said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.** Jos 5:3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.
- Jos 5:8 And it came to pass, **when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.** Jos 5:9 And YAHWEH said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day. Jos 5:10 And **the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month at even** in the plains of Jericho.

Before the remnant of the COY could enter into the land of Canaan with Joshua (Yoshua), they had to be circumcised a second time before they could keep YAHWEH's Passover and enter into the land.

To sum up what we have read thus far, we first read of YAHWEH's Passover commanded to be eaten with unleavened bread. It was a commandment only for the whole congregation of Yisrael, the descendants of Abraham, Isaac and Yacob. Later, the ordinance of the Passover required the strangers and others to also be circumcised along with the congregation of Yisrael, before they could eat of YAHWEH's Passover and become a part of the congregation of Yisrael.

We read how that the circumcision of the flesh was a token of the covenant that ultimately promised the COY the land of Canaan. And finally, the failure to be circumcised resulted in being cut off from the congregation of Yisrael. So, obviously Yoshua had to ensure that all males above eight years old were circumcised before they could enter into the promised land.

So basically, all that we have read thus far accentuates the whole congregation of Yisrael, the only nation/family of the earth YAHWEH knew, being “called-out” from Egypt and being given YAHWEH’s laws, statutes and commandments that included all of the congregation of Yisrael living in the houses of circumcised fathers and other males, eating unleavened bread with YAHWEH’s Passover.

Later, we learn of why it was established this way by ELOHIM. Obviously, it was the plan of ELOHIM to begin THEIR plan of salvation through Abram and his descendants, the one nation, Yisrael. Note the following words of Moses carefully.

- Deu 4:1 Now therefore **hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which YAHWEH ELOHIM of your fathers giveth you.**

Notice the reward given to the COY for obedience to YAHWEH’s statutes and judgements. It was the land of Canaan.

- Deu 4:2 **Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of YAHWEH your ELOHIM which I command you.**

They were not to add unto YAHWEH’s word. WOW! Don’t we of modernity need a serious reminder about this.

- Deu 4:5 Behold, **I have taught you statutes and judgments,** even as YAHWEH my ELOHIM commanded me, **that ye should do so in the land whither ye go to possess it.**

- Deu 4:6 Keep therefore and do *them*; for **this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.** Deu 4:7 **For what nation is there so great, who hath ELOHIM so nigh unto them,** as YAHWEH our ELOHIM *is* in all *things that* we call upon him *for*? Deu 4:8 **And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?**

Abraham was commanded to walk before YAHWEH and be perfect. In order for his seed to inherit the Abrahamic promises, they too had to be perfect. This perfection is being described as statutes and judgements, which if obeyed by this whole congregation of Yisrael would render them a great nation in the sight of the nations. Yisrael, as a nation, was baptized in the Red Sea and brought out of Egypt to appear before YAHWEH and receive YAHWEH's commandments. If they hearkened diligently to all that YAHWEH commanded them through Moses, the nations would see their greatness and the sure mercies of YAHWEH their ELOHIM.

So, the unleavened bread eaten with YAHWEH's Passover was all about this one nation that was "called-out" to obedience to YAHWEH to be given the land of Canaan. The requirement for remaining in this land was obedience unto YAHWEH's statutes, judgements and commandments, as a nation. All strangers were required to be circumcised and obey these same statutes, judgements and commandments to be considered as one born in the land.

I.e., this unleavened bread was all about the purity of one family of people in the earth whom YAHWEH knew and considered them to be HIS. All individuals who disobeyed the Passover were cut off and kicked out of this land.

Now back to our question. Why was this, the ordinance of the Passover, so important? Well, as we continue to read of this one family being "called out" of Egypt, the oneness of its mission before YAHWEH becomes even more obvious. Notice what happened when they came out of Egypt.

- Exo 12:38 And **a mixed multitude went up also with them;** and flocks, and herds, *even* very much cattle.

- Exo 12:39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. Exo 12:40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

These verses teach us that when the COY went out from the land of Egypt they were a “mixed multitude”. Perhaps there were some Egyptians, Ethiopians (knowing that Moses eventually married an Ethiopian), and maybe those from other Hamite nations that were with them. They baked unleavened cakes, etc., etc.

Here is where we must remember what we have previously read in this chapter. As we read verses 41 thru 51, we remember the day “that all the hosts of YAHWEH went out from the land of Egypt” (verse 41). This entire body, which was a “mixed multitude” was called “the host of YAHWEH”. That day was “a night to be much observed unto YAHWEH” (verse 42). And very important to our learning process, and to our subject, was what YAHWEH next commanded.

Because of this “mixed multitude” and what the COY would later face as they would come into the “land flowing with milk and honey” (Exodus 3:8), YAHWEH obviously wanted to ensure the purity of the one family/nation that HE ever knew. As such, beginning with what we learned in verse 43, YAHWEH commanded “the ordinance of the Passover” by first commanding that “There shall no stranger eat thereof”. And yet, remember that there were strangers that were a part of this “mixed multitude” that came up from Egypt with the COY. What was this “ordinance of the Passover”?

Verse 44 taught that “every man's servant that is bought for money” could eat of the Passover only after he was circumcised him. In verse 45 “A foreigner and an hired servant shall not eat thereof”. In verse 46, the Passover was to be eaten “in one house”, and its bones were not to be broken. “All the congregation of Israel shall keep it (verse 47). And the next verse is a major teaching point to this lesson. In verse 48 we are taught how that **any stranger sojourning with the COY must circumcise all of his males to eat and come near and keep YAHWEH's Passover. Only then “he shall be as one that is born in the land: for no uncircumcised person shall eat thereof”.**

Verse 51 states that after this “YAHWEH did bring the children of Israel out of the land of Egypt by their armies”. They were all referred to as the COY at that time.

What we are learning here is that YAHWEH wanted to maintain the one nation unto HIMSELF. Strangers were to be accepted only if they would obey the same laws, commandments and statutes HE was giving to the COY. Note this.

- Lev 19:33 And if a stranger sojourn with thee in your land, ye shall not vex him. Lev 19:34 *But* **the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am YAHWEH your ELOHIM.**

These strangers were to be unto the COY “as one born among” them; to be loved as the COY would love themselves. I.e., they would become a part of the COY. This is why the COY were commanded to eat unleavened bread with YAHWEH's Passover. YAHWEH, and YAHWEH alone was to be their ELOHIM.

And yet, throughout the Old Testament, there exists nothing that was written that spoke to the COY, as a nation, being given the opportunity to become a part of the omnipotent family of ELOHIM. The unleavened bread was two-fold. The COY as a nation were not to serve any other gods than YAHWEH their ELOHIM.

- Exo 20:2 I *am* YAHWEH thy ELOHIM, which have brought thee out of the land of Egypt, out of the house of bondage. Exo 20:3 **Thou shalt have no other gods before me.**

Also, the COY were to be a pure nation following YAHWEH's laws. They were thus warned about the nations whose lands they were about to be given.

- Deu 7:1 **When YAHWEH thy ELOHIM shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee,** the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; Deu 7:2 And when YAHWEH thy ELOHIM shall deliver them before thee; **thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:**

- Deu 7:3 **Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.** Deu 7:4 **For they will turn away thy son from following me, that they may serve other gods:** so will the anger of YAHWEH be kindled against you, and destroy thee suddenly. Deu 7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

This was what was important to YAHWEH in keeping the integrity of HIS people, the COY. Destroy them as commanded. Do not marry them. Do not follow their gods. I.e., remain unleavened, as a nation. It was a form of racial, or better yet, cultural purity, yet for the following reason.

- Deu 7:6 For thou *art* an holy people unto YAHWEH thy ELOHIM: YAHWEH thy ELOHIM hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. Deu 7:7 **YAHWEH did not set his love upon you, nor choose you, because ye were more in number than any people;** for ye *were* the fewest of all people: Deu 7:8 **But because YAHWEH loved you, and because he would keep the oath which he had sworn unto your fathers, hath YAHWEH brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.** Deu 7:9 **Know therefore that YAHWEH thy ELOHIM, he is ELOHIM, the faithful ELOHIM, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;**

This is what the unleavened bread commanded to be eaten with YAHWEH's Passover was all about. As long as the COY as a nation kept and understood these words, YAHWEH was their protector. No other nation was invited to join them. Strangers could, but not nations. It was all about the inheritance of the land of Canaan promised to the fathers of the COY.

As we transition to the FUB, we shall find that it was/is a time of maintenance of holiness. We know the covenants that the COY inherited from Abraham that included the circumcision as the ordinance of the Passover.

It is constantly important to understand that the relationship with YAHWEH and the COY, as a nation, was all about the land it would inherit as a result of the covenants between YAHWEH and Abraham. We learn in the 44th and 45th chapters of Ezekiel that when the COY shall return to their land in the flesh during the millennial reign of YAHSHUA, that the circumcision and the sacrificial laws shall return as a requirement to remain in the land of Yisrael.

As we look back on this chapter, it is vitally important that we recognize what shall be a major distinction to what the COY were commanded versus what YAHSHUA shall teach HIS disciples about the bread that we eat. Exodus 12:1 – 10 constantly refers to “it”. This “it” was the emphasis to which all of these verses related to, including the fact that verse 8 required that unleavened bread (“massa”) with bitterness was to be eaten with “it”. Finally, verse 11 clearly states that “it” (the sacrificed lamb) was YAHWEH's Passover.

I.e., the “massa” (unleavened bread) commanded to be eaten with the lamb was not YAHWEH's Passover, which we shall learn metaphorically represents YAHWEH HIMSELF when HE shall come unto HIS own in the flesh to become a scapegoat for all in the world who shall believe upon HIS name. This “massa”, or unleavened bread, represents YAHWEH's desired purity of HIS one and only family/nation, the congregation of the COY. This family/nation was to be unleavened, the “massa” commanded to be eaten with YAHWEH's Passover. This was ELOHIM's limitation for the Old Covenant Passover.

Now, let's look at the continuation of this unleavened bread concept and how it transitioned to an upgraded purpose when YAHWEH HIMSELF would come unto HIS own.

3. THE FEAST OF UNLEAVENED BREAD

As we have already observed, the COY were commanded to eat “massa” for seven days following the killing of the Passover, while putting all leaven (both the “sehore” and the “chamets”) out of their homes beginning on the night of the 15th day of the first month. Moses reminded the COY as follows:

- Exo 13:3 And Moses said unto the people, **Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand YAHWEH brought you out from this place: there shall no leavened bread be eaten.**

We now know that this prohibition against leaven was dual in nature. It was about both the prohibition against physical and spiritual growth between the COY and the other nations the COY were about to encounter. And yet, it was to ensure the singularity of purpose of the relationship between the COY and YAHWEH their ELOHIM.

- Exo 13:4 This day came ye out in the month Abib. Exo 13:5 And **it shall be when YAHWEH shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.** Exo 13:6 **Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to YAHWEH.** Exo 13:7 **Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.**

We see the important relationship between being brought into the “land flowing with milk and honey” and keeping this service, which was to eat unleavened bread (“massa”) for seven days and ensuring that no leavened bread (“chamets”) was seen with them.

Today in modernity I have fellowshiped with many Hebrew Yisraelite Brethren who are taught that only this “chamets” must be removed from our homes during these seven days. And yet, verse seven also includes the commandment that “neither shall there be seen leaven (“sehore”) seen with them (or those of us who are of YAHSHUA in modernity) in all their quarters”.

These are follow-up commandments to that same unleavened bread eaten with YAHWEH's Passover, designed to maintain and further prepare YAHWEH's only family/nation HE knew for what was ahead that would certainly test their faith in YAHWEH their ELOHIM.

- Exo 13:8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* YAHWEH did unto me when I came forth out of Egypt. Exo 13:9 And **it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that YAHWEH 's law may be in thy mouth: for with a strong hand hath YAHWEH brought thee out of Egypt.**

What was this sign? Wasn't it the eating of "massa" and removing the leaven for the seven days that followed the sacrifice of YAHWEH's Passover? Recently I heard a minister teach that all signs were for unbelievers. Well, this sign was meant for an entire congregation of people who were "called-out" to serve their ELOHIM. It was to be upon their hands (i.e., they had to work for it), and for a memorial between their eyes (they had to keep it on their minds as they worked for it). As a memorial, the FUB was obviously meant to remind the COY of how they were brought forth out of Egypt, so that YAHWEH's law would constantly be spoken. It was to always be taught to the sons of the COY. And note how the commandments about these seven days of unleavening concludes.

- Exo 13:10 Thou shalt therefore keep this ordinance in his season from year to year. Exo 13:11 And **it shall be when YAHWEH shall bring thee into the land of the Canaanites,** as he sware unto thee and to thy fathers, **and shall give it thee,** Exo 13:12 **That thou shalt set apart unto YAHWEH all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be YAHWEH 's.**

Once the COY were brought into the land of Canaan, the first born of both man and beast would be YAHWEH's. We also notice a rather overlooked change in YAHWEH's Passover once they were brought into the land of Canaan.

- Deu 16+:1 Observe the month of Abib, and keep the Passover unto YAHWEH thy **ELOHIM**: for **in the month of Abib YAHWEH thy ELOHIM brought thee forth out of Egypt by night**. Deu 16:2 **Thou shalt therefore sacrifice the Passover unto YAHWEH thy ELOHIM**, of the flock and the herd, **in the place which YAHWEH shall choose to place his name there**. Deu 16:3 **Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction**; for thou camest forth out of the land of Egypt in haste: **that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life**.

We read verse 3 earlier. However, verse 2 now commands that YAHWEH's Passover be sacrificed "in the place which YAHWEH shall choose to place his name there". Initially, this sacrifice would occur in each father's house. Here we see further how the nationalistic intent was increased once the COY were in the land. Maybe the fact that this "massa" was also called the "bread of affliction" is a start.

One of the great purposes for the eating of unleavened bread, while at the same time putting away all leavened products is stated in verse 3. It is to remember the day when the COY came forth out of the land of Egypt. Let's look at this same thing at the actual time that they came out of Egypt.

- Exo 12:15 **Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses**: for **whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel**.

Exodus 12:15 is the first instance of the word leaven in the WOE. And we read earlier that the leaven here commanded to be put away on the first of these seven days is "sehore", and the leavened bread that is prohibited is the Hebrew word "chamets". It follows the initial commandment for the eating of YAHWEH's Passover in verse 11. And, we should note that these were commanded while the COY were still in Egypt, as YAHWEH was about to accomplish the final plague in Egypt; the killing of the first born in every home that did not display the blood on the doorposts of YAHWEH's Passover.

Very important to our understanding of the “chamets”, any soul that ate it during these seven days were to be cut off from Yisrael. They would no longer be a part of the only family/nation known by YAHWEH. So, by these words, those of the HOF should grasp the great importance of this great FUB that immediately follows YAHWEH’s Passover.

- Exo 12:16 And **in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.** Exo 12:17 And ye shall observe *the feast of unleavened bread*; **for in this selfsame day have I brought your armies out of the land of Egypt**: therefore shall ye observe this day in your generations by an ordinance forever.

YAHWEH also commanded that the first and the seventh day of the seven-day period of both eating unleavened bread and putting away all leaven from the houses to be Sabbaths of holy convocations in which the only manner of work that could be done was for the preparation of food to be eaten on these days. YAHWEH provides as a reason for keeping this seven-day festival as this being the day in which HE brought the COY out of the land of Egypt. Equally as important, YAHWEH provided as a penalty for not keeping this festival one being cut off from the COY.

- Exo 12:18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

As we continue, we read that the “massa” was to be eaten on the 14th day of the month at even until the 21st day of the month “at even”. Through additional study after the initial version of this article, I learned that in the phrase “at even”, there is no Hebrew word for “at”. This appears to be an insert of the translators. This is important because of the following:

- Exo 12:6 And ye shall keep it up until the fourteenth day of the same month: and **the whole assembly of the congregation of Israel shall kill it in the evening.**

The phrase “in the evening” was when the Passover was to be killed, on the 14th day. The phrase “in the” is the Hebrew word “beyn”, which means either between or in the midst. This word is also translated as “at” in other places such as the following important verse.

- Lev 23:5 **In the fourteenth** day of the first month **at even is YAHWEH'S** **Passover.**

The word “at” here is “beyn”, or “between”. The killing of YAHWEH’s Passover was “in the fourteenth of the first month between even”. The even or evening is roughly a three-to-four-hour period of time as the sun is going down that ends one day and begins the next day. Thus, the killing of the Passover was on the fourteenth, while the eating of the Passover along with the unleavened bread was on the night of the fifteenth of the first month.

By inserting the word “at” in the 18th verse, many confuse this as the same day in which the Passover was killed. It is not. So, when the scripture states that “on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even”, it is referring to the fifteenth thru the 21st day, which is the seven days of the FUB. This commandment to eat unleavened bread while putting all leaven out of our homes does not change when we get to the New Covenant. There is perhaps a greater spiritual intent attached to this period when we read the words of the Apostle Paul.

Continuing:

- Exo 12:19 **Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel,** whether he be a stranger, or born in the land. Exo 12:20 **Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.**

Here we see that there is a repeat of the prohibition with a penalty for eating any form of leavening during the seven days that follow the Passover. And here the purpose of the FUB under the Old Covenant is taught to us by the penalty. That soul was cut off from the congregation of Yisrael (whether a stranger or born in the land). Thus, they could only eat unleavened bread during this period.

We know that the commandment for the COY to “eat nothing leavened” is a metaphorical commandment to not eat the leaven of the nations to which YAHWEH strictly forbade HIS chosen family/nation to intermarry or bow to their gods (Deuteronomy 7). The eating of unleavened bread, the bread of affliction, was to remind them of their deliverance from bondage by YAHWEH their ELOHIM.

A question we must consider about these specific commandments is whether or not the unleavened bread and leaven of YAHWEH’s Passover and these seven days of what the WOE calls the FUB, represent the same understanding we have been provided by the Apostle Paul.

We now conclusively know that all that was commanded of the COY when they came out of Egypt was preparation for their inheritance of the land of Canaan. We know now that the FUB was a nationalistic commandment based on all of the congregation of Yisrael maintaining a level of holiness in order to remain amongst this great nation.

When we get to the apostolic age and read the words of the men taught directly by YAHSHUA, a shift in intention is obvious. We must also understand that by that time, the following had occurred to this great nation that was brought out of the land of Egypt into the land flowing with milk and honey.

- 2Ki 17:6 **In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria,** and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

Yisrael was taken from their land into Assyria. This included the nine tribes that made up what had come to be known as the House of Yisrael (HOY), also known as the southern kingdom. A remnant of the three tribes of Judah (Yehudah), Benjamin and Levi remained in their land and were known as the House of Yehudah, commonly called Yehudans, or Jews in modernity. But now we get to the basis of all that we have read thus far.

So, when YAHSHUA “came unto HIS own”, as John 1:11 teaches, except for a small remnant, the HOY had been taken from their land. This small remnant was dwelling with perhaps a larger remnant of the Yehudans when YAHSHUA came.

And before we read these scriptures, remember that individual sins were expected. YAHWEH gave the COY the law of sacrifices to temporarily atone for those sins. However, once sin reached a certain nationalistic level, the covenant was broken.

- 2Ki 17:7 For *so* it was, that the children of Israel had sinned against YAHWEH their ELOHIM, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, 2Ki 17:8 And **walked in the statutes of the heathen, whom YAHWEH cast out from before the children of Israel**, and of the kings of Israel, which they had made. 2Ki 17:9 And **the children of Israel did secretly those things that were not right against YAHWEH their ELOHIM**, and **they built them high places in all their cities**, from the tower of the watchmen to the fenced city. 2Ki 17:10 And **they set them up images and groves in every high hill, and under every green tree**: 2Ki 17:11 And there **they burnt incense in all the high places, as did the heathen whom YAHWEH carried away before them**; and wrought wicked things to provoke YAHWEH to anger: 2Ki 17:12 For **they served idols, whereof YAHWEH had said unto them, Ye shall not do this thing**.

This is why the HOY was taken from their land, even though YAHWEH pleaded with them through HIS prophets. They had eaten the leaven of the nations.

- 2Ki 17:13 Yet **YAHWEH testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets**. 2Ki 17:14 Notwithstanding **they would not hear, but hardened their necks**, like to the neck of their fathers, that did not believe in YAHWEH their ELOHIM. 2Ki 17:15 And **they rejected his statutes, and his covenant that he made with their fathers**, and his testimonies which he testified against them; and **they followed vanity**, and became vain, **and went after the heathen that were round about them, concerning whom YAHWEH had charged them, that they should not do like them**.

These words are important to understand because the COY of modernity continue to exhibit these same tendencies towards turning towards the nations rather than towards YAHWEH, who came unto us as YAHSHUA.

The COY had rejected YAHWEH's statutes and the covenant HE had made with their fathers. And, it is interesting that they rejected the covenant but not the token. It certainly appears that circumcision never ceased amongst them.

- 2Ki 17:16 And **they left all the commandments of YAHWEH their ELOHIM, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.** 2Ki 17:17 And **they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of YAHWEH,** to provoke him to anger.

Notice clearly that these wicked actions were nationalistic. The entire HOY left all of the commandments of YAHWEH. And thus, **they were punished as a nation.**

- 2Ki 17:18 Therefore **YAHWEH was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.**

We know that although this reads that the tribe of Yehudah was left, this collectively included the tribes of Benjamin and Levi. We also know that a certain small remnant of the HOY was allowed to return to the land. However, it is important to understand that the overwhelming majority of those nine tribes were scattered unto Assyria, and eventually throughout the nations of the world, just as YAHWEH had promised in the 28th chapter of Deuteronomy.

We also know that eventually Babylon took the House of Yehudah from its land for essentially the same reasons that the Assyrians took the HOY away from the land flowing with milk and honey; adultery and idolatry. And, we know that an even larger remnant was allowed back into their land. It was unto this remnant that YAHSHUA "came unto HIS own who received HIM not" (John 1:11).

So, the family/nation that was brought out from the land of Egypt did not exist in the land as the apostles of YAHSHUA began to teach words given to them by YAHSHUA HIMSELF. These were the words known as the Gospel of the Kingdom. And, it was the Apostle Paul who was commissioned to provide the upgrade to the purpose for obedience to the FUB.

However, before we get into the meat of what the Apostle Paul has presented, we must first also be aware of probably the most vital fact that separates what YAHWEH commanded regarding YAHWEH's Passover and the FUB from what HE commanded HIS disciples (apostles) as they began to preach the Gospel of the Kingdom. YAHWEH's commandments were only to the one family/nation HE knew; the COY. We have seen how that HIS commandments were intended to ensure a form of physical and spiritual purity in order to shield the COY from the false gods of the nations all about the COY as they entered the land of Canaan.

When we begin to read and understand the Gospel of the Kingdom, there was of necessity a change in the intended audience. This change has gone largely unaccepted by modernity's COY, probably because although physical slavery has ceased, mental and spiritual slavery continues. And, as the COY learn of their heritage, a form of self-righteousness seems to become common place.

However, it is YAHSHUA HIMSELF that provided the protocol for this change while HE was amongst HIS disciples in the flesh.

- Joh 10:14 **I am the good shepherd, and know my *sheep*, and am known of mine.** Joh 10:15 **As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.**

YAHSHUA is the good shepherd who knows who are HIS, beginning with members of the remnant of the COY who remained in the land as HE walked it in the flesh. And then HE teaches a very important upgrade.

- Joh 10:16 **And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.**

HE teaches that HE has other sheep, not of this fold (the COY), whom HE also must bring. This other fold represents those of the nations. HE continues.

- Joh 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

- Joh 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

By these words YAHSHUA is teaching us that this was ELOHIM's plan all along. As such, HE was commissioned to bring members of all nations into the fold through the Gospel of the Kingdom, yet beginning with members of the COY first. And just as they do today, the COY do not grasp HIS words, nor the words of HIS disciples.

- Joh 10:19 There was a division therefore again among the Jews for these sayings. Joh 10:20 And many of them said, He hath a devil, and is mad; why hear ye him? Joh 10:21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

I have actually been in Bible studies amongst Hebrew Yisraelites who uttered similar words. And it was the disciple to whom YAHSHUA gave the keys of the Kingdom who would later inform those Yisraelites who attended the Feast of Weeks (not pentecost) the exact same protocol.

- Act 2:36 Therefore **let all the house of Israel know** assuredly, that ELOHIM hath made that same YAHSHUA, whom ye have crucified, both ADON and HAMASHIACH. Act 2:37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of YAHSHUA HAMASHIACH for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Here, Peter was speaking strictly to members the COY who were present on that day. In verse 14 he referred to them as “ye men of Yehudea”. In verse 22 he referred to them as “ye men of Yisrael”. In verse 36 above he referred to them as “the House of Yisrael”.

As such, there should be no dispute amongst us as to his audience when he informed them of the following upgrade which he had been taught by YAHSHUA HIMSELF.

- Act 2:39 For **the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our ELOHIM shall call.**

Yes, the promise was to the descendants of Abraham, but also to “all that are afar off”; i.e., the nations. Later Peter would tell the Italian Cornelius the following:

- Act 10:28 And he said unto them, **Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but ELOHIM hath shewed me that I should not call any man common or unclean.**

Here Peter let’s us know that the protocol had remained for the COY to “not keep company or come unto one of another nation”. As we have read earlier, this was the protocol, and indeed the commandment of the Old Covenant to the only family/nation YAHWEH knew. With this instance, YAHSHUA’s prophesy of “other sheep” “not of this fold” began to manifest itself. Soon, Peter was attacked by Yisraelites for his actions with the “uncircumcised” Cornelius.

- Act 11:2 And **when Peter was come up to Jerusalem, they that were of the circumcision contended with him,** Act 11:3 **Saying, Thou wentest in to men uncircumcised, and didst eat with them.** Act 11:4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

These words are evidence that although both the HOY and the House of Yehudah were primarily scattered amongst the nations, circumcision was still maintained. Peter began to teach these Yehudans of his experience. He concluded as follows:

- Act 11:15 And **as I began to speak, the Holy Ghost fell on them, as on us at the beginning.**

This revelation is so important to our understanding of what we shall read about the breads of the New Covenant later. This is the essence of the gospel of the Kingdom. Just as the disciples had received the gift of the Holy Spirit at the Feast of Weeks, Peter had witnessed Cornelius and other uncircumcised members of the nations receive the same gift.

- Act 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Act 11:17 **Forasmuch then as ELOHIM gave them the like gift as he did unto us, who believed on the ADONAY YAHSHUA HAMASHIACH; what was I, that I could withstand ELOHIM?**

Peter was frank to these circumcised Yehudans. After what he witnessed, how could he withstand ELOHIM. I have heard far too many Hebrew Yisraelites contend with so many about circumcision and simply refuse to accept the essence of what is being taught here. Those who heard Peter's testimony uttered the following sentiments.

- Act 11:18 **When they heard these things, they held their peace, and glorified ELOHIM, saying, Then hath ELOHIM also to the Gentiles granted repentance unto life.**

These now understood that “repentance unto life” was no longer simply about the Nation of Yisrael, or physical circumcision. Let's briefly also remember another covenant made with Abraham.

- Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.**
- Gen 18:18 Seeing that Abraham shall surely become a great and mighty nation, and **all the nations of the earth shall be blessed in him?**
- Gen 22:18 And **in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**

Each of these verses show a new covenant made between YAHWEH and Abraham in which all the nations of the earth shall be blessed by his seed. This was not a part of the first two covenants, which were all about the congregation of Yisrael and land of Canaan. This was the spiritual blessing that would be offered to “all the nations of the earth”. This spiritual blessing is why we shall see a change in the bread offered by YAHSHUA at the Passover with HIS disciples. It would be passed down through Abraham's son Isaac.

- Gen 26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and **in thy seed shall all the nations of the earth be blessed**; Gen 26:5 **Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.**

Let's be absolutely clear about what we are reading. Isaac received this promise only because his father Abraham obeyed YAHWEH's voice, kept HIS charge, commandments, statutes and laws. And, as confirmed later by the Apostle Paul, this new covenant had absolutely nothing to do with the physical seed, the COY, as a nation.

- Gal 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And **to thy seed, which is HAMASHIACH.**
- Gal 3:26 For ye are all the children of ELOHIM by faith in HAMASHIACH YAHSHUA. Gal 3:27 For as many of you as have been baptized into HAMASHIACH have put on HAMASHIACH. Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in HAMASHIACH YAHSHUA. Gal 3:29 And **if ye be HAMASHIACH's, then are ye Abraham's seed, and heirs according to the promise.**

The Apostle Paul here is simply teaching what was first taught by YAHSHUA and then Peter. The seed of the spiritual promise was not the one family/nation, it was YAHSHUA. All are now able to be “the children of ELOHIM by faith in YAHSHUA”. Once baptized into YAHSHUA, we are all in YAHSHUA and heirs to the promise, that is the spiritual promise as taught by the Gospel of the Kingdom.

It is with this background that we now can truly understand the teachings of the Apostle Paul. His Corinthian audience was no doubt two-fold; primarily members both the remnant of the COY as well as those of another nation who were indeed members of another fold.

- 1Co 1:2 **Unto the church of ELOHIM which is at Corinth, to them that are sanctified in HAMASHIACH YAHSHUA, called to be saints, with all that in every place call upon the name of YAHSHUA HAMASHIACH** our ADON, both theirs and ours:

This was the Apostle's audience, called-out Corinthian saints who were members of the church of ELOHIM. Thus, we now know that his teaching on the subject of unleavened bread had little to do with the one family/nation, Yisrael.

- 1Co 5:6 Your glorying *is* not good. Know ye not that **a little leaven leaveneth the whole lump?** 1Co 5:7 **Purge out therefore the old leaven, that ye may be a new lump,** as ye are unleavened. For even HAMASHIACH our Passover is sacrificed for us: 1Co 5:8 **Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**

With these verses, the Apostle Paul forever provided us with new guidance on the spiritual relevance of leaven, unleavened and the FUB. Note that the word "bread" is in italics. Thus, it was added by the translators. This prohibited leaven ("zume") represents sin, not simply physical growth. As we read these verses, it is interesting how that the Apostle classifies leaven as both "old leaven", and, "the leaven of malice and wickedness". I dare say that "the leaven of malice and wickedness" are typically quoted of here and more easily explained. But what is this "old leaven"?

There may be several thoughts implied here. Just prior to stating that "a little leaven leaveneth the whole lump" the Apostle was chastising a certain amount of glorying/boasting while allowing the fornication that was present amongst the brethren. This may have been a form of the old leaven he spoke of in the next verse. The Apostle spoke about the leaven that leaveneth the whole lump also as he addressed circumcision to the churches ("called-out ones") of Galatia, which He refers to it as a "yoke of bondage". We shall read it a little later.

So, as the Apostle refers to the "old leaven" to the saints of Corinth, he appears to be inclusive of certain leavens such as fornication and circumcision that have been around for some time.

The concept is simple.

As members of the HOF, we are to purge out these forms of leaven so that we may become new and unleavened lumps; that is to say, without sin. So, as we eat this version of the seven-day Feast, the putting out of our houses the physical leaven is metaphoric of actual old leavens and of malice and wickedness, that we should be putting out on the first day of the FUB. This was never taught to the COY as a nation under the Old Covenant.

And what we should truly be eating, as we eat the metaphoric physical unleavened bread for each of these seven days, is the sincerity and truth that unleavens us.

Now, there is an important statement being made here that we should explore. What does it mean to be unleavened? Earlier the Apostle asserted that by purging out the old leaven we may become new lumps, as we are unleavened (“azumos”). He then says we must keep the Feast with the unleavening of sincerity and truth.

Here, we see a rather obvious reference to the FUB in which this form of bread we must eaten is sincerity and truth. The Old Covenant unleavened bread was called the **“the bread of affliction”**, so that the COY **“mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life”**. We know that this bread was first eaten with “YAHWEH’s Passover”.

When we look at the unleavened bread that YAHSHUA ate with HIS disciples, I must admit that several questions that have been raised since the initial version of this article caused me to revisit this. Some say that the language of the Gospels generalizes the Passover and the FUB to create an eight-day New Covenant season of eating unleavened bread. I also have considered this a possibility in the past. However, because of the various teachings I have heard lately, I revisited this unleavened bread to concentrate of what actually happened between YAHSHUA and HIS disciples. Was their reference to unleavened bread referring to the FUB?

Answering this question is apparently causing a measure of confusion within the HOF. As such, some are teaching that YAHSHUA did not eat the Passover with HIS disciples. Other questions are surfacing about the timing of the events that happened prior to YAHSHUA’s crucifixion.

Well, the first and perhaps most important fact to recognize about the writing of the four Gospels is that they were written after the fact; not in real time.

The Apostles Matthew and Yochanon wrote from their own recollections of their time with YAHSHUA, and, whatever was brought back to their memories by the Spirit of Truth. They were eyewitnesses in many if not most of these events. Mark and Luke wrote from interviews with the disciples and others. The key point is that all was after the fact. So, they are looking backwards referring to these events with perhaps now a newfound understanding of what truly happened. I say this specifically towards the writings of the two disciples, Matthew and Yochanon.

Perhaps the second lesson to understand is to remember that the Passover and the FUB are indeed two separate, yet related Appointed Times. Under the Old Covenant, the Passover is the unblemished lamb of the first year commanded to be killed on the 14th of the first month between the evening. Later, the event of the killing of this lamb was also called the Passover. So, the Passover was the lamb and the killing of the lamb.

Third, the lamb was eaten in the night of the 15th of the first month. This night, the night to be much observed, when the COY were brought out from Egypt, was the same night that began the FUB.

While the Old Covenant is much clearer, what is written about YAHSHUA's final Passover is not as clear. And while I get this, we must also remember to use the spiritual gifts we all should be exhibiting as we seek understanding of these events. We know the commanded timing of both the Passover and the FUB. What changed in the New Covenant?

Well, a careful reading of the four Gospels has taught me that the timing of the FUB did not and has not changed under the New Covenant. However, the WOE testifies that YAHSHUA died between the evening at the exact time that YAHWEH's Passover was killed under the Old Covenant. That being so, the Passover HE ate with HIS disciples represented something other than the usual YAHWEH's Passover, which traditionally was eaten the night of the 15th of the first month.

In my new article, "Passover Revelations", I walk through each event of this day. Accepting that YAHSHUA died between the evening on the 14th of the first month, we must work our way backwards to also accept that the Passover HE had eaten the previous night with HIS disciples was a special Passover. **It had nothing to do with the FUB.**

The eating of unleavened bread with this particular Passover was a onetime event at this specific time, required by the Plan of Salvation conceived by ELOHIM, because of the timing of the death of YAHSHUA HAMASHIACH.

- Heb 9:11 **But HAMASHIACH being come an high priest of good things to come, by a greater and more perfect tabernacle,** not made with hands, that is to say, not of this building;
- Heb 9:12 **Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption** *for us*. Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: Heb 9:14 How much more shall the blood of HAMASHIACH, who through the eternal Spirit offered himself without spot to ELOHIM, purge your conscience from dead works to serve the living ELOHIM? Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. Heb 9:16 **For where a testament is, there must also of necessity be the death of the testator.** Heb 9:17 **For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.**
- Heb 9:24 For HAMASHIACH is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of ELOHIM for us: Heb 9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; Heb 9:26 For then must he often have suffered since the foundation of the world: **but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.** Heb 9:27 And as it is appointed unto men once to die, but after this the judgment: Heb 9:28 So **HAMASHIACH was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.**

These words testify to the events we are reading about. It was necessary because of the following:

- Heb 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. Heb 10:3 **But in those sacrifices there is a remembrance again made of sins every year.**
- Heb 10:4 **For it is not possible that the blood of bulls and of goats should take away sins.**
- Heb 10:12 **But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of ELOHIM;** Heb 10:13 From henceforth expecting till his enemies be made his footstool. Heb 10:14 **For by one offering he hath perfected forever them that are sanctified.**

YAHSHUA offered HIMSELF to replace ALL of the sacrifices of the Old Covenant by the one offering we are speaking about. The blood shed under the Old Covenant year to year should not take away sins. HAMASHIACH accomplished this by the one offering of HIMSELF at the time appointed, the same time YAHWEH's Passover had been killed year after year. And with this, the following is now available and applicable to those who choose after their calling to place themselves under HIS blood of the New Covenant.

- Heb 10:19 **Having therefore, brethren, boldness to enter into the holiest by the blood of YAHSHUA,** Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; Heb 10:21 And *having* an high priest over the house of ELOHIM; Heb 10:22 **Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.**

These words represent our repentance and baptism, and then our washing of feet every Passover.

After YAHSHUA's death, ELOHIM no longer accepts the blood of bulls and goats. Thus, by the onetime offering of YAHSHUA, there no longer is the eating of unleavened bread with a lamb under the New Covenant. And yet, YAHWEH's Passover had to be fulfilled.

With that, let's get some understanding of the unleavened bread that YAHSHUA ate with HIS disciples. What I found was that it is the writings of both Mark and Luke that must be compared to the Apostles Mathew and Yochanon to truly discern what actually happened. Here is how each Gospel writer presented this event to us.

- Mat 26:17 Now the first *day* of the *feast of* unleavened bread the disciples came to YAHSHUA, saying unto him, Where wilt thou that we prepare for thee to eat the Passover?

Here, the words "day" and "feast of" were inserted by the translators. Matthew is saying "the first of unleavened bread", and relates this to the eating of the Passover. And let's remember our basics. YAHWEH's Passover was eaten with unleavened bread on the night of the 15th under the Old Covenant. The WOE testifies that this event (between YAHSHUA and HIS disciples) written in each Gospel occurred on the night of the 14th. I.e., there was a change.

- Mar 14:1 **After two days was the feast of the Passover, and of unleavened bread:** and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

Here in Mark the phrase "the feast" was also inserted. During further research I noticed that the translators translated the one Greek word "azumos" here as "of unleavened bread". The word "azumas" simply means "unleavened". It has been assumed by the translators that it always refers to "unleavened bread". Thus, the word "of" is another insert by European translators who are interpreting. Mark simply wrote "after two days was the Passover and unleavened bread". Maybe he meant to say bread, and yet, maybe not.

He also includes the fact that there was a plot to take YAHSHUA and put HIM to death at the time of the Passover. Luke wrote the following:

- Luk 22:1 Now **the feast of unleavened bread drew nigh, which is called the Passover.**

Now, the Gospel of Luke adds a little drama to our understanding. According to the translators, Luke writes that “the Feast of Unleavened Bread drew nigh”, and that it “is called the Passover”. Here is where we are tested by what we are reading. We have the following background that must be understood. Was Luke actually speaking of the FUB, or was he referring to another Feast?

The Passover is mentioned in 45 verses in the Old Covenant, and except for Ezekiel 45:21, the FUB is never mentioned with it. The FUB is mentioned 10 times in the Old Covenant and not once is the Passover mentioned. So, why would Luke say that the Feast of Unleavened Bread “is called the Passover”? It was never so by YAHWEH, Moses and the prophets of YAHWEH.

Perhaps, just as Matthew is writing of YAHSHUA speaking of HIMSELF, Luke is speaking more of what actually occurred in the New Covenant than what happened the Old Covenant. The Apostle Yochanon perhaps offers a greater understanding of what we should know about this upcoming event that each writer is referring to.

- Joh 13:1 Now **before the feast of the Passover**, when YAHSHUA knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Now we are reading that the Apostle Yochanon refers to “the feast of the Passover”. He also provides needed clarity to what this specific Passover feast was all about. It was the hour that YAHSHUA would “depart out of the world” after becoming “our Passover”. A great understanding of these events can be obtained by meditating on what truly resulted from this one-time unprecedented action by YAHSHUA HAMASHIACH.

So, isn't the Spirit of Truth teaching us that whatever the different language written by each Gospel writer, the event being referred to is that of when YAHSHUA would become “our Passover”. And we know that the Passover itself was always eaten with unleavened bread. However, the unleavened bread was not the Passover. Nor was the Passover ever referred to as the FUB.

However, it is implicit by these words that YAHSHUA did eat unleavened bread as part of a Passover meal with HIS disciples the night before HE would die.

- Mat 26:18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. Mat 26:19 And the disciples did as YAHSHUA had appointed them; and **they made ready the Passover**. Mat 26:20 Now **when the even was come, he sat down with the twelve**.

On a recent weekly Bible study, one of the leaders taught that YAHSHUA did not eat the Passover with HIS disciples. They simply ate a meal together. Well, is there any truth to this teaching? In verse 17 the disciples ask YAHSHUA “Where wilt thou that we prepare for thee to eat the Passover?” This is certainly an indication that YAHSHUA intended to eat the Passover with HIS disciples. In verse 18 HE instructed them where to go to prepare the Passover. In verse 19 we read that the disciples “made ready the Passover”. And finally, when the evening came, “HE sat down with the twelve”. Does it take a slap on the head for those who have partaken of the Passover for many years to accept these words of YAHSHUA’s Apostle.

What we should however now be discerning is that this Passover was different. Yes, it was eaten with unleavened bread, however the FUB would not begin until the next night, after YAHSHUA had died, and HIS body was in its sepulche.

- Joh 19:31 **The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,)** besought Pilate that their legs might be broken, and *that* they might be taken away.

The night after YAHSHUA’s death and burial was a Sabbath day, in fact, it was a “high day”. A “high day” is one of the seven annual Sabbaths commanded by YAHWEH. Students and observers of the WOE know that the first and seventh days of the FUB are “high day” Sabbaths.

- Lev 23:6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto YAHWEH: seven days ye must eat unleavened bread.

- Lev 23:7 **In the first day ye shall have an holy convocation: ye shall do no servile work therein.** Lev 23:8 But ye shall offer an offering made by fire unto YAHWEH seven days: **in the seventh day is an holy convocation: ye shall do no servile work therein.**

The first day Sabbath is the 15th of the month, the day following the killing of YAHWEH's Passover. It began on the night that the Passover lamb was eaten with unleavened bread. Now, with YAHSUA and HIS disciples, they ate the lamb (Passover) and unleavened bread on the night of the 14th, one day prior to what YAHWEH had commanded the COY to do the first month of each year. Well, this practice ceased with YAHSUA's death.

Later YAHSUA would say the following words to HIS disciples. Let's read Luke's version of what happened after the disciples "made ready the Passover".

- Luk 22:13 And they went, and found as he had said unto them: and **they made ready the Passover.** Luk 22:14 And **when the hour was come, he sat down, and the twelve apostles with him.** Luk 22:15 And he said unto them, **With desire I have desired to eat this Passover with you before I suffer:**

Verses 13 and 14 read the same as Matthew 26:19 and 20. However, in verse 15, Luke records that YAHSUA told HIS disciples how that "With desire I have desired to eat this Passover with you before I suffer". It seems obvious that YAHSUA knew that this version of YAHWEH's Passover was different. It had to be in order for HIM to die at the exact time the Old Covenant Passover traditionally died. HE wanted to eat this Passover with HIS disciples because it was the final version of YAHWEH's Passover, which could not be eaten at the same time as it had been done traditionally.

We shall read how that YAHSUA instituted new instructions to HIS disciples about how the New Covenant Passover should be observed after they ate the final version of YAHWEH's Passover.

However, when the Gospel writers wrote of "azumos", they were not simply referring to "unleavened bread". The word "azumos" in its basic form refers to a process on being unleavened. And as we read each of the Gospels, consider what was to occur to jumpstart this process.

Each Gospel writer wrote of this “unleavened bread” in the context of the Passover. It was this Passover that established the opportunity for the process of unleavening. And it was the Apostle Yochanon who brought home the crucial understanding when he wrote of “the feast of the Passover”. In fact, the Passover was also called a feast.

- Exo 34:25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of **the feast of the Passover** be left unto the morning.

This is the same language written by the Apostle. The disciples knew that it was by the death of YAHSHUA that they and we have the opportunity to become unleavened (“azumos”). They also knew that this Passover would be the final version of YAHWEH’s Passover in which a lamb would be eaten with unleavened bread.

For now, I pray that we all see that this Passover HE ate with HIS disciples had absolutely nothing to do with the FUB.

There is the matter however of an important change in the symbolism of the unleavened bread to be eaten during the New Covenant FUB. It would no longer simply symbolize the COY being brought out of Egypt. Like YAHSHUA’s offering, the New Covenant brought forth better promises. These promises were all spiritually designed with a spiritual conclusion.

We remember that leaven was to be removed from all homes of the COY during the FUB. This leaven had more to symbolize the nation of the COY remaining pure from the surrounding nations and their spiritual beliefs.

Interestingly, it was only by the one Apostle, Paul, that the description of leaven as sin was taught. However, YAHSHUA had previously established it as another form of sin. We read Matthew 16:11 earlier. Let’s do so again in context.

- Mat 16:6 Then YAHSHUA said unto them, **Take heed and beware of the leaven of the Pharisees and of the Sadducees.**

This leaven was “zume”. The Pharisees and Sadducees always sought signs.

YAHSHUA assigned them a position amongst a wicked and adulterous generation and warned HIS disciples to beware of their leaven. What was this leaven?

Obviously based on verses 7 thru 10, this confused the disciples who thought HE might be referring to actual bread. HE was quick to enlighten them to HIS intentions.

- Mat 16:11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Mat 16:12 **Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.**

The leaven of the Pharisees and Sadducees was their doctrine. Eventually HE further clarified their leaven and indeed their doctrine.

- Luk 12:1 In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, **Beware ye of the leaven of the Pharisees, which is hypocrisy.**

Their leaven was a doctrine of hypocrisy. This indeed was their sin. Recognize the difference in what we are reading here versus the prohibition to the COY. They were warned against the nations and their false gods. Now, the HOF is being warned against the leaven of the Pharisees, the spiritual leaders of Yisrael, which was hypocrisy. And with these words from YAHSHUA and the Apostle Paul (which we read earlier), we clearly see that leaven can be equated to sin that can spiritually grow and infect our whole being.

Thus, when we celebrate the New Covenant FUB, we not only commit to physically eat unleavened bread and remove all physical leaven from our homes on the 15th day of the first month, we also must remove all sin from our souls, body and spirit, walking spiritually as unleavened lumps as taught by the Apostle Paul. This possibility exists only because of the action of “our Passover”, YAHSHUA
HAMASHIACH.

4. LEAVENED BREAD AND OUR PASSOVER

What have we learned thus far? Unleavened bread was commanded to be eaten with YAHWEH's Passover. Another requirement for eating YAHWEH's Passover was circumcision. Strangers had to be circumcised to partake of it, and when they did, they became as one born in the land. This unleavened bread was all about maintaining a form of holiness required for the one family/nation that YAHWEH knew. It was not about growth with other nations. The audience was identified. It was all about the COY and the land promised to Abraham, Isaac and Yacob.

The prohibition against leaven was primarily about commanding the COY to not partake of the customs of the nations they were to encounter once they would come into the land of Canaan. This fed right into the FUB. It would remind them of how they were brought out from Egypt by YAHWEH to become a singular holy nation before YAHWEH to worship HIM alone.

When we get to the New Covenant FUB, we see no indication of national obedience. We do however see individual obedience, which expanded to include members of other nations. Circumcision became unnecessary, that is, by the word of YAHSHUA's disciples. The leaven was specific to individual sins. The unleavened bread we should be eating now is equated to sincerity and truth, which once eaten, we individually and collectively would become spiritually unleavened.

The COY were delivered from their captivity in Egypt. Once YAHSHUA became our PASSOVER, those called-out and chosen were delivered, yet not physically, but spiritually. This is the essence of the Kingdom of ELOHIM/Heaven. We now must repent, be baptized, and endure in our unleavening until the end. Notice these scriptures.

- Gal 1:4 **Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of ELOHIM and our Father:**

Some might suggest that this deliverance is physical. However, YAHSHUA had already clarified what this meant.

- Joh 17:15 **I pray not that thou shouldest take them out of the world,** but that thou shouldest keep them from the evil. Joh 17:16 **They are not of the world, even as I am not of the world.**

Just as HIS disciples, believers physically remain in this world. Yet, they are not of this world. Let's continue.

- Col 1:13 **Who hath delivered us from the power of darkness**, and hath translated *us* into the kingdom of his dear Son:
- 2Ti 4:18 And **the Lord shall deliver me from every evil work**, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.
- Jas 1:27 **Pure religion and undefiled before ELOHIM and the Father is this**, To visit the fatherless and widows in their affliction, *and* **to keep himself unspotted from the world**.

YAHSHUA gave HIMSELF for our sins to deliver us from this evil world, and has delivered us from the power of darkness and from every evil work, that we might be unspotted from the world. So, it is no longer about being delivered from physical Egypt; although Egypt serves as a metaphor, perhaps a type of spiritual Egypt, which is the world.

Now, before we go too far, we should get to the point of the bread that we eat each Passover. As previously stated, we all have probably eaten unleavened bread with our wine at our Passover observances. We now know that the Passover and unleavened bread that YAHSHUA ate with HIS disciples officially closed out the Old Covenant Passover.

In my initial version of this article, I wrote: “It seems reasonable to believe that based on the Apostle Matthew’s testimony, the disciples had not anticipated any change in the bread they would eat **with what they believed to be YAHWEH’s Passover**. It would be unleavened, just as it was passed down to their ancestors by Moses, which is the Greek word “azumos”, consistently translated as unleavened bread throughout the New Testament.” I was wrong.

Looking back on the written testimony of the Passover eaten by YAHSHUA and HIS disciples, it should have been recognized by myself and each of you that the disciples had been instructed on what to do to prepare for this special Passover.

We have been taught how that the WOE has been presented to us “here a little”, there a little”. Even though Mark and Luke were not eyewitnesses or Apostles, there should be no doubt that their Books were written as given to them by way of the Spirit of Truth. The parts they have given us are vital to our understanding. Let’s read Mark’s version of the Passover preparation instructions YAHSHUA gave to HIS disciples.

- Mar 14:13 And **he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.** Mar 14:14 And **wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the Passover with my disciples?** Mar 14:15 And **he will shew you a large upper room furnished and prepared: there make ready for us.** Mar 14:16 And his disciples went forth, and came into the city, and found as he had said unto them: and **they made ready the Passover.**

Both Mathew and Mark wrote that the two disciples YAHSHUA sent “made ready the Passover”. We know that this was YAHWEH’s Passover (Exodus 12:11), which was the unblemished one year old lamb. Based on their tradition, they would have made sure that unleavened bread was also available. And yet Mark in verse 15 also writes that the upper room was furnished and prepared. What was prepared?

What we of the HOF must discern here is that preparations for this special Passover, as well as what YAHSHUA would later eat with HIS disciples, had already be done. All they had to do was make it ready for YAHSHUA and the other ten.

- Mat 26:20 Now when the even was come, he sat down with the twelve. Mat 26:21 And **as they did eat,** he said, Verily I say unto you, that one of you shall betray me.

Based on the Apostle Matthew’s testimony, they ate what was obviously YAHWEH’s Passover, which probably was with unleavened bread. We have nothing in the WOE to believe that the disciples knew what was to come next. And yet, based on Mark’s words, what was to come had been prepared.

We read Matthew 26:26, Mark 14:22, and Luke 22:19 earlier where YAHSHUA gave bread to HIS disciples after having washed their feet.

What we now know is that the Greek word used for the bread HE gave them is “artos”, not “azumas”. This “artos”, we have already shown conclusively, is a form of leavened bread. In each instance the word bread is “artos”. Could this be a mistake? Later the Apostle Paul would write what we read earlier in 1 Corinthians 11:23 and 24 how “That the Lord **YAHSHUA the same night in which he was betrayed took bread**” and said “Take, **eat: this is my body, which is broken for you: this do in remembrance of me.**”

In fact, each instance of the word bread here is “artos”, which represents leavened, rather than unleavened bread. Let us remember, the “massa” eaten with YAHWEH’s Passover was not the Passover. The Old Covenant lamb eaten by the COY metaphorically represented both the body and blood of the soon coming LAMB of ELOHIM, YAHSHUA.

Now, we are taught that this bread now represents YAHSHUA’s body, while the wine represents HIS blood. We now have a totally new concept that we may not have fully grasped.

We read this scripture in the Introduction where we also confirmed that by all accounts this Greek word “artos” really does mean leavened bread. This is no mistake. Now, YAHSHUA is presenting HIS body as leavened. Why?

I get it that there will be those who shall not or simply cannot accept this. I’ve already had this experience. However, I and a few precious others live by the WOE protocol of leaving a little space for new knowledge and understanding. I wasn’t prepared for this. However, as I researched it, the facts are there.

Also, as I researched this, a dear Sister posted Yochanon 1:29 on Facebook. It caught my attention because it was translated as follows:

“1:29 On the next day, Yochanon sees Yehoshua/Yeshua [Zech 6:11-12; Ezra 3:8] coming to him, and Yochanon says, Hinei! The Seh HaElohim (Gn 22:8; Ex 12:513; Isa 53:7), the one carrying away the avonot HaOlam Hazeh (sins of this world i.e., as the sa’ir l’Azazel kapparah, Isa 53:6 7,12; Lv 16:22).”

As we see, this translation provides Hebrew names as well as a reference to Leviticus 16:22 to imply that this verse is fulfilling the 2nd goat of the Day of Atonement ceremony, translated elsewhere as the scapegoat.

So, in my curiosity I looked at this translation's Mathew 26:26 and noted something different than what we have read so far.

"26:26 And at the Seudah, Rebbe, Melech HaMoshiach, **having taken matzah**, having made HaMotzi, **he broke the [middle] matzah**, giving the afikoman to the talmidim, and said, Take and eat, this is my basar."

This comes from the Orthodox Jewish Bible (OJB). It translates this bread that YAHSHUA blessed and gave to HIS disciples as "matzah", which is equivalent to unleavened bread. Now we have to ask ourselves, do we have a dilemma?

All of the translations of the New Testament I have so far read were translated from Greek manuscripts which all use the word "artos", or leavened bread. Well, who wrote this OJB? I found the following:

"The Orthodox Jewish Bible (OJB), completed by **Phillip Goble** in 2002, is an English language version that applies Yiddish and Hasidic cultural expressions to the Messianic Bible."

Phillip Goble is identified as an American Messianic Jewish author by Wikidata. We noticed that this version "applies Yiddish and Hasidic cultural expressions". As such, we know from a variety of prior studies about the prophesies of the COY that Mr. Goble is either an Edomite or Khazarian (European) Jew.

By this we know that this OJB is more of an interpretation than a translation. I also looked at whether or not any Hebrew Yisralite New Testament manuscripts exist in modernity and found no credible evidence of such an existence. Thus, most scholars accept the authenticity of the Greek manuscripts. Knowing this, we shall continue seek the understanding of why "artos" was fed to HIS disciples by YAHSHUA.

When I first researched this, I spoke to a trusted Brother in the faith, knowledgeable in the WOE. His immediate response was the following:

- 2Co 5:21 For **he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of ELOHIM in him.**

I was actually in a grocery store as we were talking and I immediately wanted to shout out when he quoted this scripture.

Why? It was because of the Apostle Paul's words about "a little leaven leaveneth the whole lump" (1 Corinthians 5:6) that immediately came into my mind. The Apostle equates sin as a type of leaven that grows throughout the entire soul. So YAHSHUA was made sin/leaven for us, who knew no sin/leaven. In this instance the sin is a form of the same type leaven that the Apostle spoke of.

We read earlier how that YAHSHUA equated the hypocrisy of the Pharisees as leaven (Matthew 16:6). However, we must recognize that the word leaven in both of these verses is the Greek word "zume", which means leaven. We read earlier in 1 Corinthians 5:8 how that the Apostle Paul taught of this leaven as malice and wickedness. As such, we should be perfectly clear that in giving the disciples "artos" at the New Covenant Passover was the exact opposite of the "zume" of the Pharisees and the malice and wickedness spoken of by the Apostle Paul.

Let us reason with one another. Many Brethren taught by the leadership of the European led COG congregations believe that the so-called scapegoat of the Day of Atonement ceremony commanded to the COY in Leviticus 16:22 is Satan. I often wonder why when discussing with these brethren, they can't see the simplicity of what the WOE teaches. Leviticus 16:21 states that the iniquities of the COY were confessed on the head of the "live goat".

All of their transgressions were placed on the head of the goat. Verse 22 states that this goat shall bear the sins of the COY. Well, YAHSHUA became a sin/leaven for us. HE came to take away the sins of the world (Yochanon 1:29). Hebrews 9:28 states that HE "was once offered to bear the sins of many". In fact, YAHSHUA is the only one whom the WOE both explicitly and implicitly teaches shall bear our sins. This is how HE was made a sin/leaven for us, even though HE HIMSELF knew no sin/leaven. This is the simplicity of the scapegoat metaphor. Unfortunately, some are totally confused by this.

Now that is one concept of leaven to understand. However, there is another concept that must be recognized. Earlier we read Yochanon 6:32 and 33. Let's read these again in context.

- Joh 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

- Joh 6:32 Then YAHSHUA said unto them, Verily, verily, I say unto you, **Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.**

We already know that the bread in each instance here is “artos”, which is leavened bread. A clear distinction here is that “zume” is a form of leaven that is never presented as bread. “Artos” is always presented as a form of leavened bread. YAHSHUA was quick to inform the people that Moses did not give them “that bread (“artos”) from heaven”. It is the FATHER who gives us the true bread (“artos”) from heaven. HE continues.

- Joh 6:33 For **the bread of ELOHIM is he which cometh down from heaven, and giveth life unto the world.** Joh 6:34 Then said they unto him, Lord, evermore give us this bread.

We read verse 33 earlier. As YAHSHUA spoke further about this leavened bread of ELOHIM which “is HE which cometh down from heaven”, the people requested that YAHSHUA give them this bread. Did they not understand HIS words as HE personalized it by saying it was “HE which cometh down”? Thus, YAHSHUA had to make it plain.

- Joh 6:35 And **YAHSHUA said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

Now HE tells both them and us plainly that HE is the bread (“artos”) of life. Is HE making a mistake? Are the Greek manuscripts in error? Well, a little later YAHSHUA repeats this.

- Joh 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. Joh 6:48 **I am that bread of life.** Joh 6:49 Your fathers did eat manna in the wilderness, and are dead. Joh 6:50 **This is the bread which cometh down from heaven, that a man may eat thereof, and not die.** Joh 6:51 **I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.**

Well now, the one thing we know that YAHSHUA isn't saying about HIMSELF is that HE was sinful, for HE knew no sin. Yet, each instance of the word bread here is "artos". Now HE is about to teach us a valuable lesson in consistency.

- Joh 6:52 **The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?** Joh 6:53 Then **YAHSHUA said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.** Joh 6:54 **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.** Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.

As the Yehudans strove about HIS words HE now relates this teaching to the New Covenant Passover. HE already said that HE was the "living" "artos" "which came down from heaven". Now HE is saying that unless we eat HIS flesh and drink HIS blood, there is no life in us. Then, we see a promise far greater than what was promised to the COY who were delivered from Egypt. Whoso eats HIS flesh and drinks HIS blood has eternal life, and HE will "raise him up at the last day".

This Passover message far exceeds anything spoken to the COY, as a nation. Here, HIS message is strictly individual, based upon the person who chooses to eat HIS flesh and to drink HIS blood. Note how that HE already said in verse 51 that HE was "the living bread which came down from heaven", and that "if any man eats of this bread, he shall live forever", and finally that "the bread that I will give is my flesh".

HIS flesh is HIS body, which also is this "artos", which also is leavened bread, which once eaten allows one to live forever. Imagine that. YAHSHUA is using a form of leavened bread to describe HIMSELF. We know that HE was made sin, who knew no sin. What is the significance of what we are reading? Perhaps we are about to find out.

- Joh 6:56 **He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.**

Now HE tells us. Those that eat HIS flesh and drink HIS blood **dwell in YAHSHUA, and HE in them.**

All of a sudden, we should be seeing that the intent of this bread was growth from the beginning. In fact, we shall see that this leavened bread represented a form of growth from being sinners to those in righteousness. This was the plan all along. Notice something that YAHSHUA prayed about just before HE became our Passover.

- Joh 17:9 **I pray for them**: I pray not for the world, but **for them which thou hast given me**; for **they are thine**. Joh 17:10 And **all mine are thine, and thine are mine**; and I am glorified in them.

First, YAHSHUA prays for the men the FATHER had given HIM; HIS disciples. HE then said they were the FATHER's, and **all that are the FATHER's, are HIS**. HE continues by adding others to HIS prayer.

- Joh 17:20 **Neither pray I for these alone, but for them also which shall believe on me through their word**;

These words have flown over the heads of many in the HOF. **YAHSHUA first prayed for HIS disciples, only. HE then prays for those which shall believe on HIM "through their word"; that is, the word of HIS disciples, only.** Everyone who thinks of themselves as members of the HOF should sit up straight to discern the power of these words. Making it plain and simple, if we don't believe in YAHSHUA through the word of HIS disciples, HIS prayer was not for us. And then HE said the following:

- Joh 17:21 **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us**: that the world may believe that thou hast sent me.

Here is the WOE's own interpretation of why YAHSHUA gave HIS disciples the "artos" (the leavened bread) at the New Covenant Passover. When we eat this bread, HIS flesh, trusting in the word of HIS disciples, we are adjoined to both HE and the FATHER.

As YAHSHUA came down from heaven, HE already represented the "artos" because it represented the fact that HE and HIS FATHER were already one.

The FATHER was in HIM and HE was in the FATHER. When we follow HIS instructions by repenting, being baptized, and then eating HIS flesh (the “artos” bread) and drinking HIS blood (the wine), we are given the opportunity to become one in THEM. But notice that HE first said, “that they all may be one”.

A major factor in our becoming one with the FATHER and YAHSHUA is becoming one with one another. This bread was leavened when it came down from heaven because it represented both the FATHER and YAHSHUA as one, with the inherent intention of growing. The plan was for us to become this form of leaven by first becoming one with each other, and then one with THEM. HE continued.

- Joh 17:22 **And the glory which thou gavest me I have given them; that they may be one, even as we are one:** Joh 17:23 **I in them, and thou in me, that they may be made perfect in one;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

YAHSHUA states that HE has given those that follow HIS protocols the glory which the FATHER has given HIM, that they may be one, even as HE and the FATHER are one. To all that are reading these powerful words, just sit back and meditate on them. Allow them to infiltrate your heart and ask yourself whether or not you/we are putting forth the effort to fulfill this prayer.

HIS sole desire for us is that we be one, as HE and HIS FATHER are one. HE in us, and the FATHER in HIM, that we may be perfect in one. We need to ask ourselves why is there this growing sentiment within the HOF towards agreeing to disagree. Is this of ELOHIM? According to the words of YAHSHUA, ELOHIM desires just the opposite.

And with this understanding let’s pick up where we left off in Yochanon Chapter 6.

- Joh 6:57 **As the living Father hath sent me, and I live by the Father:** so **he that eateth me, even he shall live by me.** Joh 6:58 **This is that bread which came down from heaven:** not as your fathers did eat manna, and are dead: **he that eateth of this bread shall live forever.**

And again, we are told that by eating YAHSHUA, as HE has explained, as the living FATHER hath sent HIM and HE lives by the FATHER, he that eats YAHSHUA shall live by HIM. HE is the bread (“artos”) which came down from heaven (the third heaven), which was not the same manna the fathers ate as they left Egypt and died, that “he that eats this bread from heaven shall live forever”.

By eating appropriately, we can now join this bread (“artos”), which represents both the FATHER and YAHSHUA. And yet, YAHSHUA also equated leaven in another manner to HIS disciples as HE spoke about the Kingdom of Heaven.

- Mat 13:31 Another parable put he forth unto them, saying, **The kingdom of heaven is like to a grain of mustard seed**, which a man took, and sowed in his field: Mat 13:32 **Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree**, so that the birds of the air come and lodge in the branches thereof.

Here we see a concept of humility, growth and maturity, which is the spiritual potential of all those who eat the flesh and drink the blood of YAHSHUA HAMASHIAC. It begins with a seed that grows from the least of all into the greatest of herbs to become a tree that allows the birds of the air to come and lodge in its branches.

- Luk 8:9 And his disciples asked him, saying, What might this parable be? Luk 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of ELOHIM: but to others in parables; that seeing they might not see, and hearing they might not understand. Luk 8:11 Now the parable is this: **The seed is the word of ELOHIM.**

And then note HIS follow-up. This seed, the WOE, is designed to grow that we each might reach our fullest potential. And that potential is to become what?

- Psa 1:1 **Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.** Psa 1:2 But **his delight is in the law of YAHWEH; and in his law doth he meditate day and night.**

- Psa 1:3 And **he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.**

You see, leaven works two ways. It can fill us with the leaven of malice and wickedness, or, we can be filled with the leaven from above, the WOE. This is the law of YAHWEH, as upgraded when HE came in the flesh in HIS FATHER's name of YAHSHUA. As we meditate on HIS law, day and night, we become as trees planted by the rivers of water, bringing forth our fruit in due season.

This is what happens when we eat of this “artos”. In our endurance we become grown and become trees. The Apostle Paul admonished us.

- Heb 5:12 For **when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of ELOHIM; and are become such as have need of milk, and not of strong meat.** Heb 5:13 **For every one that useth milk is unskilful in the word of righteousness: for he is a babe.** Heb 5:14 But **strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.**

The Apostle is describing to us the walks of the least seed to the grown seed that has become a tree. The more we eat of YAHSHUA's words through HIS disciples, the fuller we become in eating strong meat. This is how we begin to discern both good and evil.

This process all began with the leaven (the “artos”) that came down from heaven to replace the old to become the new, to further grow into a greater family known as the HOF that once they endure until the end, shall become a part of the family of ELOHIM.

5. CONCLUSION

It is fascinating to me that it was the Apostle Yochanon who wrote these powerful words about YAHSHUA and HIS FATHER being one in each other, and, our opportunity to become one with one another, and ultimately, one with the two of THEM. Because, all of this teaching is directly reflected by what YAHSHUA eventually taught HIS disciples after HE ate HIS final Passover meal with them.

As we read these words of instruction given by YAHSHUA, I am sadly reminded of the fact that most of the Hebrew Yisraelite congregations of modernity do not read nor even consider these words as part of their Passover observances. Why then are the words of Matthew, Mark and Luke read, and Yochanon's words are ignored?

Many of them even allow children to partake in the eating and drinking of the bread and wine, respectively. Their continued belief in the circumcision, as well as the fact that the Passover the COY kept when they were in their land was indeed a supper, perhaps results in their being continually entrenched in certain aspects of YAHWEH's Passover. However, they must remember that YAHSHUA is YAHWEH, the ELOHIM of Yisrael. Many of them know that when HE came in the flesh, HE came from heaven above in HIS FATHER's name of YAHSHUA, although many of them use the name Jesus. Thus, the following words represent the words from above; words from the "artos".

- Joh 13:1 Now before the feast of the Passover, when **YAHSHUA knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.**

There are those who want to believe that these words are all about the COY. Yet, it is clear that we are reading about YAHSHUA's relationship with HIS twelve Hebrew Yisraelite disciples.

- Joh 13:2 **And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;**

As we read these words, it is as though it wasn't until they had finished eating supper (representing the Old Covenant Passover) that Satan put into Yudas' heart to betray YAHSHUA.

This was spoken, even though we are told how that Yudas had met with the chief priests to betray YAHSHUA (Mark 14:10).

- Joh 13:3 **YAHSHUA knowing that the Father had given all things into his hands**, and that he was come from ELOHIM, and went to ELOHIM; Joh 13:4 **He riseth from supper, and laid aside his garments; and took a towel, and girded himself.**

The supper we read about in verses 2 and 4 was the final version of YAHWEH's Passover, which YAHSHUA ate a day earlier than normal. Imagine the thoughts of HIS disciples as YAHSHUA rose from that supper, lay aside HIS garments, took a towel and girded HIMSELF. They had obeyed the commandment. They had eaten the lamb with the "azumos" (unleavened bread). They had fulfilled the requirements of the covenant and the law. What is HE doing now?

- Joh 13:5 **After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.**

As HE washed the feet of all twelve disciples, even at this point it is possible they thought HE may have been performing the customs of the Levitical priests (Exodus 30:21). Many Hebrew Yisraelites perceive this simply to be an act of humility. But these disciples were about to receive a major lesson in spiritual cleanliness and oneness.

- Joh 13:6 **Then cometh he to Simon Peter:** and **Peter saith unto him, Lord, dost thou wash my feet?** Joh 13:7 **YAHSHUA answered** and said unto him, **What I do thou knowest not now; but thou shalt know hereafter.**

We have read of Peter's boldness. For it, he had been given the keys of the Kingdom. In this instance, his boldness was brash and resulted in a major lesson for all that seek to be of YAHSHUA.

- Joh 13:8 **Peter saith unto him, Thou shalt never wash my feet.** **YAHSHUA answered him, If I wash thee not, thou hast no part with me.** Joh 13:9 Simon Peter saith unto him, ADON, not my feet only, but also *my hands and my head.*

How I wish my Hebrew Yisraelite Brethren who have chosen to not incorporate this into their Passover observances would meditate on these words from YAHSHUA to Peter. Had Peter not allowed YAHSHUA to wash HIS feet, he would have NO PART in YAHSHUA. Peter humbly relented, knowing what this meant. And yet his boldness flourished. This allowed YAHSHUA to teach us the very important spiritual essence of HIS actions.

- Joh 13:10 **YAHSHUA saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.** Joh 13:11 For **he knew who should betray him; therefore said he, Ye are not all clean.**

Peter wanted it all. But YAHSHUA taught them about “he that is washed”. In other studies, we understand that this is a direct reference to the water baptism that we all must partake once we are drawn to YAHSHUA by HIS FATHER, called by YAHSHUA, and have repented of our prior sins. Now, in this new version of the Passover, which is YAHSHUA’s, the baptized person (man or woman) needs only to wash the feet to once again be considered by ELOHIM to be clean “every whit”, which is throughout, meanly spiritually clean.

How do I know this for certain? First, YAHSHUA came in the authority of ELOHIM. HE then followed these words by saying the disciples were all now clean, “but not all”. Verse 11 is a clear reference to the disciple who betrayed him, Yudas. This is the disciple who Satan had just put it in his heart to betray YAHSHUA. Thus, we now see that HE is speaking on a spiritual level, not physical, or simply an act of humility. Now comes the explanation of why.

- Joh 13:12 So **after he had washed their feet,** and had taken his garments, and was set down again, **he said unto them, Know ye what I have done to you?** Joh 13:13 Ye call me Master and ADON: and ye say well; for *so* I am. Joh 13:14 **If I then, your ADON and Master, have washed your feet; ye also ought to wash one another's feet.** Joh 13:15 **For I have given you an example, that ye should do as I have done to you.**

Let’s clearly understand that I am not discounting that there is humility involved in this service. However, what we must see is that this goes far beyond simple humility, which can be performed in a myriad of ways.

Now HE commands HIS disciples to “wash one another’s feet”, as HE had done onto them. HE had given them an example to be followed (verse 15). To those who do not accept these words to be commandments, imagine the consequences if the disciples failed to follow HIS example.

When you begin a new job and are given an example of the duties you are to perform, what are the consequences if you fail to follow the example? The answer should be clear. Let’s detour for one moment here.

- Mat 16:13 **When YAHSHUA came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?** Mat 16:14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. Mat 16:15 He saith unto them, But **whom say ye that I am?** Mat 16:16 And **Simon Peter answered and said, Thou art the HAMASHIACH, the Son of the living ELOHIM.**

Isn’t it interesting, knowing that the Apostle Paul visited and wrote to the Philippians as well, that YAHSHUA and HIS disciples also first visited there? HE asked them whom did men say that HE was. After they responded, HE asked them for their conclusion. The bold Peter responded with confidence that YAHSHUA was the HAMASHIACH, the SON of the living ELOHIM. And for that, the following happened.

- Mat 16:17 And **YAHSHUA answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.** Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Mat 16:19 And **I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**

YAHSHUA acknowledged that Peter’s understanding did not come from flesh and blood, but from HIS FATHER in heaven. These words show us the very high spiritual aspect of what is being said here, as well as YAHSHUA’s relationship with HIS disciples, and particularly Peter. And for this, HE gave Peter the keys of the Kingdom of Heaven along with a couple other important blessings.

I diverted to show this because when we read what happened between YAHSHUA and HIS disciples on HIS last Passover night on the earth prior to HIS death, we must understand the dynamics. Many of the Hebrew Yisraelites I have fellowshipped with have gained some fantastic knowledge of the prophesies about the COY and their future return to their land.

And yet, **they don't accept the importance of YAHSHUA's words to HIS disciples** in the 13th chapter of Yochanon. They seem to forget that **these words were greater than anything given to the COY by Moses**. Why? It was YAHWEH who gave Moses the commandments. Now, YAHWEH HIMSELF was in the flesh providing updated instructions and commandments to HIS twelve Yisraelite disciples, given to HIM by the FATHER, chosen to teach all nations to observe whatsoever HE commanded them (Mathew 28:19-20).

Thus, when YAHSHUA tells HIS disciples HE has given them an example to follow, they already knew that YAHSHUA was the SON of ELOHIM, the HAMASHIACH. This example is for those of all nations who believe on YAHSHUA HAMASHIACH. As YAHSHUA continued HIS instructions to HIS disciples HE said the following:

- Joh 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. Joh 13:17 **If ye know these things, happy are ye if ye do them**.

Notice how YAHSHUA tells HIS disciples, and those of us that believe in HIM by these disciples' word, happy are we **if we know and do the things** that HE has taught HIS disciples in Yochanon 13 regarding the New Covenant Passover. And after speaking about Yudas, HE followed up with these words.

- Joh 13:34 A new commandment I give unto you, **That ye love one another; as I have loved you, that ye also love one another**. Joh 13:35 **By this shall all men know that ye are my disciples, if ye have love one to another**.

As we read the words of Yochanon 13, we are now understanding how they are a direct precursor to YAHSHUA's prayer in Yochanon 17, for HIS disciples and those that would follow them by believing in YAHSHUA through their word.

And, subsequently, we should now be understanding how both of these chapters are teaching us the fundamental knowledge of why YAHSHUA gave HIS disciples leavened bread on HIS final Passover with them.

For sure, this bread represented HIS body. HE was this bread which came down from heaven. Specifically, HIS body was the flesh, which once eaten, we “hath eternal life”; for which HE says “and I will raise him up at the last day”. This is why the bread was leavened.

Let’s not forget that the bread first represented both YAHWEH and YAHSHUA (the FATHER). They were one in each other from the beginning of time and this plan of salvation.

- Psa 55:13 But *it was* **thou, a man mine equal, my guide, and mine acquaintance.** Psa 55:14 **We took sweet counsel together, and walked unto the house of ELOHIM in company.**

Just consider who are these two equals who took sweet counsel together; who walked unto the house of ELOHIM together. However, the true understanding of this leavened bread is not so much that it represented both members of the family of ELOHIM. The understanding lies in the intent of this bread. The intent was for this bread, which was the body of YAHSHUA, to grow into a far larger family of spirit beings from the beginning. We were given a glimpse of this even in the midst of the commandments given to the COY.

- Lev 23:17 **Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto YAHWEH.**

This is the commandment for the Appointed Time (Feast) of Weeks/Harvest, called Pentecost in modernity. The COY were to bake two loaves of flour with leaven. What did these two leavened loaves represent?

As we become more knowledgeable of the WOE, we begin to understand that it contains various protocols. One such protocol is its duality. And this is what we are seeing as we read about this unique commandment on the Feast of Weeks/Harvest. Here we are told that these two leavened loaves are the first fruits unto YAHWEH.

What else were we told that was the first fruits unto YAHWEH?

- Exo 19:1 **In the third month**, when the children of Israel were gone forth out of the land of Egypt, **the same day came they into the wilderness of Sinai**. Exo 19:2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and **there Israel camped before the mount**. Exo 19:3 And Moses went up unto ELOHIM, and YAHWEH called unto him out of the mountain, saying, **Thus shalt thou say to the house of Jacob, and tell the children of Israel**; Exo 19:4 **Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself**. Exo 19:5 Now therefore, **if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people**: for all the earth *is* mine: Exo 19:6 And **ye shall be unto me a kingdom of priests, and an holy nation**. These *are* the words which thou shalt speak unto the children of Israel. Exo 19:7 And **Moses came and called for the elders of the people, and laid before their faces all these words which YAHWEH commanded him**. Exo 19:8 And **all the people answered together, and said, All that YAHWEH hath spoken we will do**. And Moses returned the words of the people unto YAHWEH.

The COY left out of Egypt on the 15th day of the first month of the year. Now, in the third month since they left Egypt, they came into the wilderness of Sinai before the mount where they would receive the ten commandments. Moses was summoned unto YAHWEH in the mount and given words to speak unto the COY. The COY agreed with those words and a covenant was made between the COY and YAHWEH. This is what these words testify to.

With the understanding that we have been given in the WOE, we also know that the Feast of Weeks/Harvest occurs during this third month, approximately fifty days after the COY left Egypt. As such, we understand that it is reasonable to believe that this covenant was made at the Feast of Weeks. Later Moses would speak of this occurrence and provide additional support for this understanding.

- Deu 26:6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: Deu 26:7 And **when we cried unto YAHWEH ELOHIM of our fathers, YAHWEH heard our voice, and looked on our affliction, and our labour, and our oppression**:

- Deu 26:8 **And YAHWEH brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:** Deu 26:9 **And he hath brought us into this place, and hath given us this land,** *even a land that floweth with milk and honey.*

The COY were in bondage, afflicted by the Egyptians. YAHWEH heard their cries and delivered them, and eventually they were brought to the land promised to Abraham, Isaac and Yacob. This land was Canaan, the land flowing with milk and honey. And then Moses spoke the following words.

- Deu 26:10 **And now, behold, I have brought the first fruits of the land, which thou, O YAHWEH, hast given me. And thou shalt set it before YAHWEH thy ELOHIM, and worship before YAHWEH thy ELOHIM:**

Moses told YAHWEH that he had “brought the first fruits of the land”, which YAHWEH had given him, to set it before YAHWEH to worship before YAHWEH. These first fruits were the COY.

- Deu 26:11 **And thou shalt rejoice in every good thing which YAHWEH thy ELOHIM hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.**

There the COY were to rejoice in all the good things that YAHWEH had given unto them, even unto the stranger that was amongst them. The Prophet Yeremayah confirms that Yisrael was status as the first fruits.

- Jer 2:3 **Israel was holiness unto YAHWEH, and the first fruits of his increase: all that devour him shall offend; evil shall come upon them, saith YAHWEH.**

Notice, the COY were the first fruits of YAHWEH’s increase. What increase is the Prophet referring to?

There are times I believe these words fly high over the heads of many Hebrew Yisraelites.

If the COY were the first fruits of YAHWEH's increase, we are clearly being taught that there shall be others, other than the COY. The COY were the first fruits of the land and of YAHWEH's increase. However, the two wave loaves were the first fruits unto YAHWEH. As such, from the beginning, we understood that the COY represented only a beginning of the two leavened wave loaves. This is why were there two of them. Yisrael was the first one.

What we know from reading the word of YAHSHUA's disciples is that there are future fulfilments of each of YAHWEH's appointed times that were not provided to the COY. One such was the fact that the COY would be split into two nations after Solomon's follies. They would become the House of Yisrael (three tribes) and the House of Yisrael (9 tribes). Recognizing the duality of scripture, this may account for the initial two wave loaves.

We must always remember the following:

- Isa 46:9 Remember the former things of old: for I *am* EL, and *there is* none else; I *am* ELOHIM, and *there is* none like me, Isa 46:10 **Declaring the end from the beginning, and from ancient times the things that are not yet done**, saying, My counsel shall stand, and I will do all my pleasure:

The words of chapter 46 began in chapter 45. As such, we know that this is YAHWEH (the LORD) talking. It is HE that declares "the end from the beginning and from ancient times". We must believe in what HIS appointed times are declaring unto us. **The two loaves of bread were leavened**. Why? They picture two growths. Obviously, while they may have initially represented the two houses of the COY, there was something greater to come. **They were meant to grow**.

Let's remember as well that the COY were indeed the first fruits of YAHWEH's increase. There would be others called out to join them. As such, the two leavened loaves represented those called out, of the COY, and also others yet to be called out, of the nations of the world.

This Brothers and Sisters is also why YAHSHUA, who was YAHWEH, now come in the flesh, gave leavened bread to HIS disciples. HE knew HIS mere coming was the fulfillment of a greater good to come. YAHSHUA said some very important words unto HIS disciples. We read the words of Yochanon 10:14 – 16 earlier.

There are Hebrew Yisraelites that believe that YAHSHUA only died for the salvation of the COY. YAHSHUA is “the good Shepherd”. HE knows who are HIS and lays down HIS life for the sheep (verse 15). These we shall see are the COY. Yet, HE plainly states that there are other sheep, not of this fold (the COY), that HE also must bring, who shall hear HIS voice, so that there shall be only the one fold and one shepherd (verse 16). How do I know that the original sheep is the COY?

- Psa 95:7 For he *is* our ELOHIM; and **we are the people of his pasture, and the sheep of his hand.** Today if ye will hear his voice,
- Psa 100:3 Know ye that YAHWEH he *is* ELOHIM: *it is* he *that* hath made us, and not we ourselves; *we are* **his people, and the sheep of his pasture.**

By these words the Prophet King David knew that the COY were YAHWEH’s sheep.

- Eze 34:11 For thus saith YAHWEH ELOHIM; Behold, I, *even* **I, will both search my sheep, and seek them out.** Eze 34:12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. Eze 34:13 And **I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.** Eze 34:14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

These words speak for themselves. YAHWEH is the SHEPHERD who seeks HIS sheep, the COY. HE will gather them from the countries wherein they have been scattered and bring them back to their land where they shall lie in a good fold. However, these words speak to the fulfillment of the Old Covenant HE made with the fathers of Yisrael.

When YAHSHUA spoke of the sheep in Yochanon 10, HE was speaking to those of the COY who know HIM as YAHSHUA.

HE then speaks to other sheep, not other nations, but members of those other nations who shall hear HIS voice. Then, there shall only be one fold and the one SHEPHERD. This is what the leavened bread given to HIS disciples at Passover is all about. These are the things to which HE commissioned HIS disciples to teach those who would hear HIS voice. The Apostle Paul eloquently taught the following.

- Rom 12:4 For as **we have many members in one body**, and all members have not the same office: Rom 12:5 So **we, being many, are one body in HAMASHIACH, and every one members one of another.**

This was the intention of the family of ELOHIM all along; to call out many members as one body in HAMASHIACH. From the very beginning of the creation of mankind on the earth, we were taught that our CREATOR was a family named ELOHIM.

- Gen 1:26 And **ELOHIM said, Let us make man in our image, after our likeness**: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen 1:27 **So ELOHIM created man in his own image, in the image of ELOHIM created he him; male and female created he them.** Gen 1:28 And ELOHIM blessed them, and ELOHIM said unto them, **Be fruitful, and multiply, and replenish the earth**, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Man was created in the image and after the likeness of the two omnipotent beings that then and now make up the family of ELOHIM. One of these two beings has directed the path of mankind on a journey that was always meant to result in all of those of the family of man who did in the past, are now, and shall in the future accept ELOHIM's protocols deemed necessary to partake in a future change from physical tabernacles to spiritual tabernacles into the Kingdom of ELOHIM/Heaven.

This bread that came down from heaven was always intended to grow. This is the message YAHSHUA has clearly given us through HIS disciples.

- 1Co 15:20 But **now is HAMASHIACH risen from the dead, and become the first fruits of them that slept.** 1Co 15:21 For since by man *came* death, by man *came* also the resurrection of the dead. 1Co 15:22 For as in Adam all die, even so **in HAMASHIACH shall all be made alive.** 1Co 15:23 **But every man in his own order: HAMASHIACH the first fruits; afterward they that are HAMASHIACH's at his coming.**

Just as the COY were the first fruits of YAHWEH's increase, YAHSHUA is the first fruits of those that shall be asleep at HIS coming. These are the Apostle Paul's words.

- Jas 1:18 **Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.**

Beginning with HIS disciples/apostles, those drawn to and called out of this world unto YAHSHUA have the opportunity to be a kind of first fruits of YAHSHUA's created creatures. These are the Apostle James' (Ya'cov) words.

And yet, it is once again the Apostle Yochanon that provides us such a clearer picture of YAHSHUA's commission.

- 1Jn 2:1 My little children, these things write I unto you, that ye sin not. And **if any man sin, we have an advocate with the Father, YAHSHUA HAMASHIACH the righteous:** 1Jn 2:2 And **he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.**

For all those Hebrew Yisraelites who bethink themselves privileged because they are descendants of the COY, and that YAHSHUA died only for the COY, please listen to one of the chief Yisraelites given to YAHSHUA by HIS FATHER who was commissioned to share with us this in depth understanding of YAHSHUA's commission, please read and listen. "If **any** man sin, we have an advocate with the FATHER, YAHSHUA HAMASHIACH the righteous". YAHSHUA is the propitiation for not only the disciples' sins, and/or the COY's sins, "but also of the whole world".

This word propitiation is the Greek word “hilasmos” which also means atonement and appeasement. The WOE speaks in other places how that it is ONLY by YAHSHUA that the atonement is received (Romans 5:11) by those who follow HIM. And, the Apostle Yochanon shall now identify those who are YAHSHUA’s.

- 1Jn 2:3 And **hereby we do know that we know him, if we keep his commandments.** 1Jn 2:4 **He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.** 1Jn 2:5 But **whoso keepeth his word, in him verily is the love of ELOHIM perfected: hereby know we that we are in him.** 1Jn 2:6 **He that saith he abideth in him ought himself also so to walk, even as he walked.**

If we keep YAHSHUA’s commandments, which is HIS word (verse 5), we know HIM and are in HIM (verse 5). And then, we should walk as HE walked, which includes washing the feet of our Brothers and Sisters at the Appointed Time of the Passover. And then the Apostle Yochanon, teaches us more about the fulfillment of the leavened bread we should be eating at Passover.

- 1Jn 3:1 **Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of ELOHIM:** therefore the world knoweth us not, because it knew him not. 1Jn 3:2 Beloved, **now are we the sons of ELOHIM, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.** 1Jn 3:3 And every man that hath this hope in him purifieth himself, **even as he is pure.**

Those that keep HIS commandments “until the end” (Mathew 24:13) are now called the sons and daughters of ELOHIM, however it doesn’t appear what we shall be. But when YAHSHUA appears we shall be like HIM because “we shall see HIM as HE is”. This is the hope of purity we have, if we are a part of the first fruits, in YAHSHUA. This is the intended growth of the leavened bread YAHSHUA gave to HIS disciples as HE instituted HIMSELF as our Passover.

A very interesting scripture was given to Yochanon by ELOHIM’s angel (Revelation 1:1), which metaphorically pictures this growth.

- Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. Rev 7:2 And I saw another angel ascending from the east, having the seal of the living ELOHIM: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Rev 7:3 Saying, **Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our ELOHIM in their foreheads.**

Students of the WOE prophecy generally know of the increased turbulent times yet to occur on this earth. We are told that these times shall be greater than any times of the past. These times carry several titles like “the Day of YAHWEH”, the Great Tribulation”, and the “Time of Yacob’s Trouble. Metaphorically, ELOHIM shall seal THEIR servants in their foreheads. This begins with the following:

- Rev 7:4 And I heard the number of them which were sealed: *and there were* **sealed an hundred and forty and four thousand of all the tribes of the children of Israel.**

Twelve thousand from each of the tribes of Yisrael shall be sealed. And then we read of this “great multitude”.

- Rev 7:9 After this I beheld, and, lo, **a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes,** and palms in their hands; Rev 7:10 And cried with a loud voice, saying, Salvation to our ELOHIM which sitteth upon the throne, and unto the Lamb.

Next, we read of this great multitude “of all nations, and kindreds and tongues” metaphorically standing before ELOHIM’s throne and before the LAMB, who is YAHSHUA, clothed in white robes.

- Rev 7:13 And one of the elders answered, saying unto me, **What are these which are arrayed in white robes? and whence came they?** Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.**

The white robes symbolize the purity to which Yochanon wrote. YAHSHUA is the propitiation of the “whole world”, those “of all nations, and kindreds and tongues”. We know these represent all who shall see YAHSHUA as HE is by the follow-up to these words by Yochanon.

- Rev 7:15 **Therefore are they before the throne of ELOHIM, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.**

This cannot happen until the FATHER comes down with the new Yerushalaim in the 21st chapter of the Book of Revelations, when...

- Rev 7:16 They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. Rev 7:17 For **the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and ELOHIM shall wipe away all tears from their eyes.**

So, we see that this greatest of all opportunities before mankind represents this leavened bread that came down from heaven to take away the sin of the world to give all mankind who have ever lived the opportunity to stand before the throne of ELOHIM and become a part of the family of ELOHIM; to see THEM as THEY are.

As we close, it was YAHSHUA HIMSELF that set the tone. We read Mathew 13:31 – 32 as YAHSHUA gave the parable of the mustard seed. Once sown, this seed, the WOE, became the greatest of all herbs which when grown became a tree where the birds of the air came and lodged on the branches. HE followed this with another parable about the Kingdom of Heaven.

- Mat 13:33 Another parable spake he unto them; **The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.**

Have you ever had this scripture read to you? If so, did you meditate on it for deeper understanding? I admit I had read it, and yet did not truly meditate on it; that is until now. YAHSHUA said, **“The Kingdom of Heaven is like unto leaven.”**

Now, here is a lesson for us all. In the original version of this article, I wrote the following:

“Let’s just take a moment, step backwards, and meditate on what we are reading. Let me repeat what YAHSHUA said. **“The Kingdom of Heaven is like unto leaven.”** I.e., **this is a form of leaven that CANNOT represent “malice and wickedness”.** **It CANNOT represent “hypocrisy”.** **It can ONLY represent the ultimate form of spiritual righteousness.”**

Note this Brothers and Sisters. I WAS WRONG!! Why? I was not as thorough as I should have been, and as such I missed out on what YAHSHUA was teaching us. The word leaven here is not “artos”, it is “zume”, which simply means leaven. Although both YAHSHUA and the Apostle Paul presented it as hypocrisy, malice and wickedness, the fact is that the basic meaning to this Greek word is leaven. And in its simplicity leaven is simply something that grows. This is made evident by follow-up parables YAHSHUA spoke after these words. Note the following:

- Mat 13:47 Again, **the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:** Mat 13:48 Which, **when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.** Mat 13:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

In this verse 33, the woman (possibly representing the church/HOF) hid this leaven until the whole was leavened. In verse 47, the Kingdom of Heaven is pictured “like unto a net, that was cast into the sea, and gathered of every kind”. This is that same “great multitude, which no man could number, of all nations, and kindreds, and people, and tongues” that “stood before the throne, and before the Lamb, clothed with white robes” we just read about in Revelations 7:9.

Why the use of the word “zume” rather than “artos”? Isn’t it because each of us were sinners. We were leavened with various kinds of leaven/sin. Which is why we read earlier that the FATHER showed HIS love for us by making YAHSHUA to be sin for us, “who knew no sin; that we might be made the righteousness of ELOHIM in him” (2 Corinthians 5:21). We are not worthy of what ELOHIM is offering us.

We are “zume”. Yet, the FATHER has offered to us the “artos” which came down from heaven to cleanse us of our sins. How beautiful is this newfound revelation for some of us.

Finally, Brethren, YAHSHUA gave us bits and pieces throughout HIS first visit; here a little, there a little. As we read this, understand that the Kingdom of ELOHIM and the Kingdom of Heaven are one and the same.

- Luk 17:20 And **when he was demanded of the Pharisees, when the kingdom of ELOHIM should come, he answered them and said, The kingdom of ELOHIM cometh not with observation:** Luk 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of ELOHIM is within you.

These words have flown over the heads of too many Hebrew Yisraelites who read this and believe so powerfully that the KJV translation is so perfect. It is not. YAHSHUA is simply telling these Pharisees that some say that the Kingdom is here or there, but no that is not so. The word "within" was translated from the Greek word “entos”, which can mean within, amongst or in the midst. Notice the NASB translation.

- Luk 17:21 nor will they say, 'Look, here *it is!*' or, 'There *it is!*' For behold, **the kingdom of ELOHIM is in your midst.**"

This translation is much clearer because of YAHSHUA’s follow-up.

- Luk 17:22 And he said unto the disciples, **The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.**

The context should now be clearer to us. As HE tells them how that the days shall come when they shall desire to see one of the days of the Son of Man, and shall not see them, we now understand beyond a shadow of doubt that HE spoke of HIMSELF in verse 21. HE, YAHSHUA HAMASHIAC, known to the world as Jesus CHRIST, was representing the Kingdom of ELOHIM, standing in their midst.

This Kingdom is like unto leaven (“zume”). We read in Yochanon 6:51 how that YAHSHUA was the living bread (“artos”) that came down from heaven that if any man eats of, he shall live forever as part of that whole that shall be leavened in the parable we just read.

So, the bread that we now eat during the upgraded Passover services is the body of YAHSHUA, representing that living bread that came down from heaven. That bread was “artos”. It was leavened when it came down from heaven. It came down for the explicit purpose of growing from a family of two into a greater whole that was leavened.

I was excited to grow in my spiritual knowledge about YAHSHUA. Through HIS apostles we now know that there are two forms of spiritual leaven, whereas we all probably have been taught that leaven only represented the evil sinful growth that thwarts us all. However, knowing that the Kingdom of Heaven is also like unto leaven, we should now see that there are two sides to leaven. Why? Because none of us should be close minded enough to believe that this leaven that comes down from heaven is the leaven (“zume”) of malice and wickedness.

To all those who don’t seem to grasp the concept of YAHSHUA giving HIS disciples the “artos” (the leavened bread”) on the night of HIS final Passover, these words should speak highly to your spirit. That is, if you are truly being led by the Spirit of Truth. Either we accept that these words were spoken by YAHSHUA HAMASHIAC or not. If the Kingdom of Heaven is like unto a form of leaven, we must open our minds to grasp that it cannot be far fetched that on the night of HIS final Passover with HIS disciples, YAHSHUA took another form of leaven, even leavened bread (“artos”) and gave it to HIS disciples.

Let us grow further together into that leavened bread from above as part of that the body.

- 1Co 10:17 For **we being many are one bread, and one body: for we are all partakers of that one bread.**

The bread that we partake of is the “artos”. It represents many, but it is the “one bread” (“artos”) and “one body” that shall continually leaven until the FATHER comes down with the new Yerushalaim (Revelations 21).

This is the hope that all who have been drawn to YAHSHUA by the FATHER should have. This is the hope that all that have been called out (invited) by YAHSHUA should have. This is the hope that all that have been chosen (selected) by ELOHIM should have.

The Apostle Paul had a unique commission amongst all of the disciples of YAHSHUA. Notice the dialogue between Ananias and YAHSHUA HIMSELF about Saul, later named Paul.

- Act 9:13 Then **Ananias answered, ADON, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: Act 9:14 And here he hath authority from the chief priests to bind all that call on thy name.**

Ananias clearly had good reasons to doubt and be afraid of Saul of Tarsus. However, Saul, now Paul, was being called for a far greater mission.

- Act 9:15 But **the ADON said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:**

The Apostle Paul was chosen unto YAHSHUA to bear YAHSHUA's "name before the Gentiles (nations), and kings, and, the children of Yisrael". Too many believe that the Apostle's teaching on certain subjects, such as the circumcision, were his own opinion and meant only for the Gentiles (nations other than the COY). And yet, YAHSHUA begs to be different about the Apostle's commission.

In my humble opinion, my Hebrew Yisraelite Brethren do err greatly when they teach that Paul and the other apostles are speaking their own opinions, specifically regarding their teachings on physical circumcision.

The Apostle Peter and those Hebrew Yisraelites, who were with him and witnessed uncircumcised Cornelius and his household receive the Holy Spirit just as the apostles had received at the Feast of Weeks/Harvest, were not giving their opinions when they testified of this wonderful event. This event was the beginning of the fulfilment of YAHSHUA's words about those of another fold whom HE must bring in, to make one fold, with one SHEPHERD.

This was the beginning of the two leavened loaves of the Feast of Weeks/Harvest.

Why anyone would teach that Paul and other apostles would speak their own opinions on a subject such as circumcision is dangerous. The apostles know whom they represented. They represent YAHSHUA HAMASHIACH. It was YAHSHUA HAMASHIACH who prayed for those us who shall believe on HIM through their word (Yochanon 17:20).

The following and final scripture, given to us by this Apostle explains the leaven that was given to YAHSHUA's disciples on the day that HE became our Passover.

- Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the ADON the church: Eph 5:30 For **we are members of his body, of his flesh, and of his bones.**

We, being many, are now “members of HIS body, of HIS flesh, and of HIS bones”. This is what we repeatedly become each year as we eat of that bread which came down from heaven, so that we should have life eternal as future members of the family of ELOHIM. We now know that this bread was and is the “artos”. It was and is leavened, and is growing, growing, and growing; in both physical numbers, as well as spiritual understanding of the word of YAHSHUA's apostles.

Let's continue to grow in our knowledge and understanding of our PASSOVER, YAHSHUA HAMASHIACH, the leavened bread that came down from heaven.

Shalom!!!